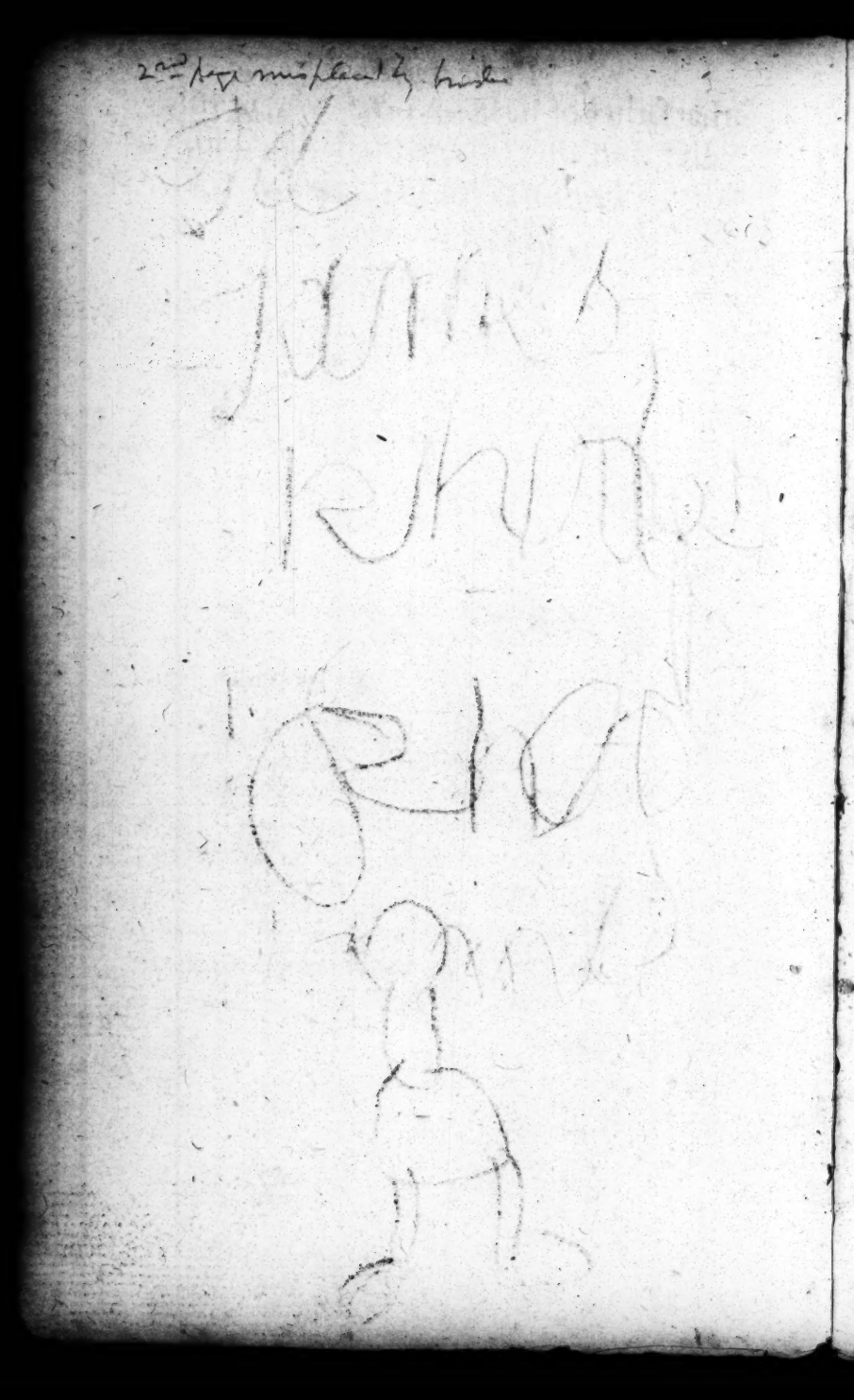
SIXE SERMONS PREACHED BY MAISTER HENRY SMITH AT CLEMENT DANES CHVRCH without Temple barre.

VVith two Prayers of the same Author hereunto annexed.



Imprinted at London by *R. F.* for *Robert Dexter*, dwelling at the Brasen serpent in Paules church-yard.
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that father of light to enrich you in this life, and after this, to bleſſe you with immortalitie in that place of reſt for euer.

* * *

Your Lordships to command W.S.

The contents.

Two Sermons of the song of Simeon.

The third, of the calling of Ionah.

The fourth and fift, of the rebellion of Ionah.

The sixt, of the punishment of Ionah.

Two Prayers.

TO THE RIGHT NOBLE LORD, THE LORD EDWARD EARLE

of Bedford, grace and peace from the Lord.

AS the litle bee gathereth not honie for her ſelfe alone, but for others: ſo right Honorable, I am bold to preſent your good Lordſhip with my Choice, my Care, and the Iſſue. The firſt your honorable ſelf, & in this, as you are the hope of the reuiuing of your vndoubted noble grand-father and father: ſo my heartie wel-wiſhings *The Choiſe.*

(together with the prayers of all the godly) is, that what the Almightie here graced them with, in you may be re-
The Care. doubled. The second is, the fountaine whence the first had his streame, and being in me (as a mẽber of the Church) what I wish to the same assured assemblie of Gods people, I leaue to the alone determiner of all controuersies whatsoe-
The Issue. euer. The last I commend to the onely direction of the Lord. Now as the faithfull disposer of Gods truth, was a man linked vnto me in assured friendship whilest he liued: so I hauing with care long sithens collected these his sermons together, do now with singlenesse of heart present the same vnto your Lordship, and therwith am prest to performe all such duties to your Honor, as God shall enable me vnto, both in prayer for your health, and increase of zeale to the maintenance of his poore flocke, which I hope is the onely aime and ende of all your Honorable purposes. Thus with all other graces, I most heartily desire

that

THE SVVEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luc. 2. verse 29.

Lord nowv letteſt thou thy ſeruant depart in peace according to thy vvord, for mine eyes haue ſeene thy ſaluation, vvhich thou haſt prepared before the face of all people, a light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

THis is the ſweet ſong of old father *Simeon*, wherein is ſet forth the ioyfull & peaceable death of the righteous after that they haue imbraced Chriſt Ieſus with heart and minde vnfainedly as he did. See-

ing their death is to be the beginning of a better and more ioyfull and pleasant life thē the other.

But before we proceede further in it, let vs heare a litle of that which went before. The Euangelist saith and behold.ver.25.

There was a man in Ierusalem, whose name was Simeon: this man was iust and feared God & waited for the cōsolation of Israell, and the holy Ghost was vpon him. And a reuelatiō, &c.

Prou.1. *Simeon* feared God(saith he)Religiō may well be called feare,for there is no Religion, where feare is wanting, for the feare of the Lord,is the beginning of wisdome, and this priuiledge hath God giuen, to them that feare him, that they neede to feare nothing els. *Simeon* waited for the consolation of Israel,vntil he had imbraced in his armes,him whō he so long lōged for to see,& feele.how many waiters be there in the world,yet few waite as *Simeon* did, but some waite for honours, some for riches, some for pleasures, some for ease, some for rewardes, some for money,some for a deare yeare, and some for a golden day as they call it, but *Simeon* waited and expected with many a long looke vntil he had seen and imbraced Christ Iesus,

the

the light of the Gentiles, the glorie of Israell, and the saluation of all that with a faithfull and zelous affection and loue doth wait for his comming, to the comfort of the afflicted and to the terrifying to the wicked, & vngodly, which haue not already waited neither imbraced him, as *Simeon* did. Faith in all afflictiõs doth lift vp her head waiting in assured hope beyond all hope, & seeing the clouds scattered ouer her head, yet she is euer cõfortable to her selfe, saying anon it will be calme, and although all the friendes in the world do faile yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the veritie of the spirit of God it assureth vntill her ioy be filled. *All are not Israelites that are borne in Israell.* *Simeon* was an Israelite indeede, for he waited for the messias frõ God with patience, and expectation: so the spirite of God dwelleth alwayes with them which alwayes say *thy will be done.* The seede is not cast all on a heape, but it is cast all abroade: therfore where be the fruites of the spirit that you haue brought forth? for the spirit of God is not like a dead potiõ in the stomach, which worketh not, neither can we haue this spirit in vs and feele it not. For if thou hast it, it will leade thee to the Temple, and when thou art there, it will leade

Rom. 9.

Luke 8.

thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with godly care to keepe him and to entertaine him, and to be obedient vnto him. But can we care to serue God when he commeth, & cannot care to heare him when he speaketh vnto vs there? If *Simeon* had not wayted should he haue had this consolation? and cā we receiue comfort by the cōming of Christ when we wayt not nor wish not for it? If we wayt as he did, the spirit will assure vs, that we shall see God before we die: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them that they shall see it. Now *Simeon* came into the Temple at this time by the prouidence of God: the worldlings wil call it chaunce, but the Euangelist would not chop that in, because it is manifest that all things come to passe by the prouidence of God without which there is nothing done. By this prouidence *Rebecca* came foorth to wayt on her fathers cattell when *Abrahams* seruant prayed & looked for her comming, that he might take her for *Isaac* to marrie withall. By this prouidence *Saule* was annointed king by *Samuel*, when he thought he had no such thought in his heart, but wēt about seeking for his fathers asses that were lost.

Pro.16. *Mat.10.*

Gen.24.

1.Sam.9.

loſt.

Happie are they & bleſſed which ſee the things which we ſee, and the eares that heare the things that we heare ſaith Chriſt: but curſed are we, that hearing & ſeeing do not repent, for we cannot be bleſſed by hearing and ſeeing onely, vnleſſe we heare and ſee with profit as we ought. But we will obiect that we are Iſraelites, and are circumciſed, & haue receiued the ſacramēt of Chriſts blood that we might be his people & he our God, but this wil not excuſe vs nor make vs ſeem any thing the better in the ſight of God, but rather worſe if we haue not caſt away the workes of darkeneſſe and put on the Lord Ieſus Chriſt: for it is ſayd, that Chriſt came amongeſt his owne, and his owne receiued him not but deſpiſed him, therfore his owne are accurſed, ſo many of them as reiect their owne ſaluation, which being freely offered vnto them, would not ſtretch foorth their hands to receiue it. *Mat.13.* *Epheſ.6.* *Rom.13.* *Iohn 1.*

And he came by the motion of the ſpirit into the Temple. &c. *Luke 8.*

If we would thinke that his ſpirit doth leade vs into the Temple, we would marke verie diligently the motions thereof, when we are there whether it ſpeaketh vnto vs in our owne ſoules, or by the mouth of the mi-

2.Cor.3. Luc.4. niſter of God, who is the miniſter not of the letter, but of the ſpirit & grace of God. The deuill led Chriſt vnto the top of an high mountaine that he might ſhew him the glorie of the world, which deceiueth vnſtable minds: ſo would he do you, if you would be led by ſuch a guide, but I would not haue you to marke the vaine motions of ſuch a ſpirit which leads to nothing but to vanitie and pride: for after he hath led you vp to the top, and allured you by carnall pleaſures as much as he can, if you then fall downe to worſhip Mammon and embrace the world, the ſame ſpirit will afterward leade you, nay rather caſt you downe from the top of all vnto hell. Therefore I beſeech you, & heartily intreate you, that you would be the ſeruants of God, and the ſeruants of the ſpirit of God, to obey it, and do nothing contrarie to his will that you can refraine, that you would do all thoſe good things which you would were done by you, and that you would go thither whither you would come, for all would come to heauen, but all will not go to heauen. If you will all heare, I will teach you all, yea I wil vndertake this: heare, and marke my words, & you ſhalbe conuerted by the power of our Lord Ieſus Chriſt. For I pray vnto the Lord that I may neuer

preach

preach to the condemnation of any among you all, which wisheth that euerie of you were more zelous and more godly then my selfe. But to whom shall I compare you? euen to the vacabond Iewes, of whom *Luke* mentioneth in the Actes, that they tooke vpon them to abiure euill spirits by the name of Iesus whom *Paul* preached, to whom the euil spirits answered saying, *Iesus* we know, and *Paul* we know, but who are ye? & those which had the euill spirits ran vpon them and ouercame them, so that they fled out of that house naked and wounded, and thus the deuill preuailed against them at that time, because they sought to worke with anothers instrument, & preuaile with anothers weapon. If they would haue said in the name of *Iesus* whō we preach, they might haue preuailed, but they thought it sufficient that *Paul* preached him though they neuer professed him. And so we leane vpon anothers staffe, and thinke to be saued because God saueth others. We shall be dealt withall as were those vacabond Iewes: wherfore he wil answer such I know, and such I know, but who are ye? Therefore it behoueth vs euerie one to pray vnto the Lord, that he would furnish vs with weapons to encounter against all the euill motions of the spirit of *Act.* 19. 14.

Sathan, that we may ouercome and not be ouercome and put to flight like these vacabond Iewes, but that we may haue oyle alwayes in our lamps burning, and alwayes armed with watchfulnesse against our enemies, lest Sathan steale vpon vs at vnwares, and spoile vs, and strip vs, and giue vs a fall.

Lord how lettest thou thy seruant depart in peace, &c.

1. Sam. 3. If *Samuell* had heard the first time that God called him, the God needed not to call him the second or the third, if *Peter* had marked the crowing of the cocke at the first time as he did at the third, the cocke needed not to crow thrise.

Luke 22. Now therefore, when you heare the same sound againe which you haue heard before, remember now that the cocke croweth the second time: for you know what discommoditie doth come by negligence, & what commoditie by attention: for if you attend and follow, iustice shall be swallowed vp of mercie. Here is the example, but where be they that follow it? If nine leapers be cleansed, yet but one returneth to giue thankes, then one is all. Vnthankfulnesse is the first guest that sitteth at the table, for some will not sticke to say, that they neuer said grace since they were children, but if they had said

wenetier had grace ſince they were childrē, I would rather beleeue them. Do they not ſay, *Giue vs this day our dayly bread?* If you do, for ſhame ſay ſo no more, beg no more at Gods hands, vntil you be more thankful for that you haue receiued. For behold, the heauens frown vpon you for your ſinnes, & the earth denieth her fruite, and is become barren becauſe of your vnthankfulneſſe. *Leuit. 26.*

Lord now letteſt thou thy ſeruant depart, &c.

Here *Simeon* prayed & prayſed God, yet but a ſhort prayer, for God delighteth not in much babling, like the Phariſies or like the prieſts of *Bal*, but *Simeon* prayed with the heart like *Moſes* and was heard. Though you ſing all *Dauids* Pſalmes ouer, and not haue *Dauids* ſpirit, it profiteth nothing, and though *Dauid* was heard when he ſong thē, yet you can not be heard. Therfore let vs pray ſo, that our prayers may be heard, and let vs heare ſo, that by hearing we may profit by it. Let vs not heare ſtill ſo vnprofitably as we were wont to do, if we do it ſhall be required at our hands: for do you thinke that you ſhall neuer be called to account of that which I haue preached vnto you, but as ſoone as ye are gone out of this place, all is ſhut vp and all is forgotten, God is exēpted from your minds, our Sauiour Chriſt ſaith, *Mat. 6.* *1. Kings 18.* *Exod. 14.* *Iohn 12. 48*

Iohn 12.48 the word that I speake vnto you shall iudge
Luke.10. you at the last day. *Marie* is commended, for that she heard our Sauiour very diligently, laying vp his words in her heart, and *Iacob* was wiser then all his children, in that he
Gen.37.11. remembred the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfayned loue do gladly heare his voyce and become obedient. *My sheepe heare*
Iohn 10.27. *my voyce*, saith Christ, and they that loue the Arke as *Dauid* did, will daunce about the
2. *Sam*.6. Arke as *Dauid* did, and that with ioy and gladnesse. *Isaac* was a good man, his name signified laughter, wherby was shewed what ioy & laughter there should be about Christ Iesus, for he was the only figure, euē Christ
Luke 1. him selfe. The Virgin song when she knew that she should beare him, the Angels song
Luke 2. ioyfully when he was borne, and *Simeon* song when he was brought into the Temple, but as soone as he saw Christ, he desired of God that he might die & depart out of this earthly prison. So soone as a man knoweth God, euer henceforth he crieth with the Apostle,
Phil.1.23. *I desire to be dissolued*, that he might be with Christ, for Christ is light, & as soone as they see him they see also them selues, his glorie, and their shame & filthinesse, which maketh them wish for death, that they might liue with

with him, and this made the martyrs deſire death or any other torment, that their dayes of iniquitie might be ended, and that ſinne might ceaſe againſt God by them: for all ſin is blood in their eyes, and all worldly pleaſures vanities.

Simeon deſired death, for the feruent loue of God made life irkſome vnto him, which naturally is the moſt pleaſant thing of all vnto mā, & death pleaſant vnto him, which all men hate naturally, and would giue all the riches in the world if they had it, that they might not die, ſuch loue they beare to life. So I conclude, that no man is willing to die till his conſcience be quiet in Chriſt, for then the loue of the world falleth away, like the mantell of *Elias* when he was rapt into heauen. 2. *Kings* 2.

Simeon had ſeene many things in his dayes, but when he ſaw Chriſt, he was vnwilling to liue any longer to ſee more, but like the hart which panteth with deſiring after the water brookes: ſo he longed ſo long, till he had ſeene with his eyes the Sauiour of the world, and then he ſo thirſted for death, that he ſought nothing elſe. And thus they that hunger after righteouſneſſe are ſatiſfied and filled. *Pſal.* 42. *Mat.* 5.

It is enough for me (ſaith *Iacob*) that my *Gen.* 46.

Gen. 46. sonne *Ioseph* liueth: so let vs be satisfied with this, that our sauiour Christ liueth, & where he is thither shal we come. I would go saith one, through heate and cold, through chalth and sickneſſe, and through all kinde of miſeries, that I might hunger after God and after his righteouſneſſe. They that beare the croſſe of Christ haue al the marks of Christs Diſciples. None are ſo wel fed as they which
Iohn. 6. went with Christ into the wildernesse, and where there was no food, there they all were satisfied and filled with wholſome food.

Simeon knew Christ as ſoone as he ſawe him, and embraced him as ſoone as he knew him, and enioyed him as ſoone as he embraced him.

Some know the word of God as ſoone as they heare it, others heare it as though they heard it not; like deafe adders which ſtop their eares at the voyce of the charmer. So
Exod. 5. &c. *Pharao* would not heare the voyce of *Moſes*,
1. Kings 18. nor Baals prieſts would not heare the voyce of *Elias*.

Lord now letteſt thou thy ſeruant depart in peace, &c.

Christ brings peace with him, not the peace of the world, but that peace which paſſeth all vnderſtanding, *my peace I leaue with you*: my peace remaine with you, ſaith

he

he. Our peace is laid vp in Christ, and all the peace we haue by him, els it is no true peace. *Simeon* had peace enough, that he departed in peace: so marke the ende of the iust and you shall then depart in peace, like the lambe vpon the crosse. Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous, therfore all men looke to this. Happie are they that depart in peace, when death saith feare, and the serpent saith despaire: then saith the spirit to the flesh, crouch, & bids the serpent flie while death openeth the prison doores. *Psal.37.37* *Num.23.*

If the Papists beleeued that they depart in peace, they wold neuer say, that those which depart go to Purgatorie: & so by their own saying, the worst part is behind.

Some say, this Purgatorie is in the earth neare to hell, and other say it is in the aire neare to heauen. Some say, they are punished there by fire, and some say by water, & some say by fire and water, and some say, that if it be in the earth, it is too farre then from heauen to be saued. Others say, that if it be in the aire, it is too farre from hell to be damned. Some say, the good Angelles torment, and other say, that the euill spirits do it. But we must vnderstand, that it is a painted sepulcher, made rather for the liuing

Pro.30. then for the dead. For the Locust of Rome doth liue altogether by such Trentals and by such traditions, and this is the profitablest dreame that euer any of thē dreamed, but it is manifest by the word of God, that Eccles.11. where the tree falleth, there it lyeth, & shall Luke 16. lye for euer. *Dines* and *Lazarus* are dead, & where they are, thither shall we all go. Sathā hath many sleightes to deceiue vs, of which this is one of the greatest, to bring vs from the word of God to dreames, and traditions, and things inuented by the braines of mortal men which haue not the spirit of God in them.

Lord now lettest thou thy seruant depart in peace, &c.

In my last lecture I vnfolded two questions, the first, whether it be lawfull for a Christian man to wish to die. The second, whether we may pray for the dead, and say, Lord haue mercie vpon them. But all the seed is not fallen into good ground. & therfore some thinke it but a small matter to say so, or as it were a venial sinne, if it be a sinne. But let vs take heed how we make trifles of sinnes, for there is no dalying with God, who is iealous as a consuming fire, when his Heb.12. people make such small accoūt of his words. Other demaund whether it be not better to say

ſay God be with them, then the deuill be with them, both which are naught and to be eſchued. And herein they aske this queſtion, like a thiefe hauing robbed a man by the high way, and being taken with it, and demãded why he did ſuch a villany, he ſaith, is it not better to rob him then to kill him? as though he muſt needes do the one of thẽ: then what a ſhameleſſe anſwer is this, for it is manifeſt, that of two euils none is to be choſen.

Some wil ſay, it is a teſtimonie of our good will. To ſuch we muſt replie ſaying, ſo it is a teſtimonie of your ignorance: and then after a litle conference they will graunt, that indeed it doth not profit thẽ. Then we muſt replie and ſay, God hath made all things to profit vs, & hath commanded that nothing be vſed vnprofitably, no not ſo much as a vaine word ſpeaking, ſaying, that for euerie idle word we muſt giue account at the day of iudgement. Then they replie againe ſaying, if it do them no good it doth them no harme. But we muſt reply and ſay, it were good to beware leaſt it do thy ſelfe harme. Another ſort wil replie and ſay, I pray God I neuer do worſe. But to ſuch we muſt anſwer, I pray God you may do better: & you ſhould firſt know whether you do not harm

Three bucklers wherewith ſome do vſe to maintaine prayer for the dead.

Mat. 12.

before you do it. For in deed it must proceed of harme being spoken, in doubting without faith, for if you beleeued that they were layde vp in peace whome you praye for, what need you pray for them at all? But it shewes an vnbeleeuing heart, and we know that whatsoeuer is not of faith is sinne, and the Lord will say of them, who hath required those things at your hand? you haue wrought vanities. Now therefore you will not leaue it, because you vsed it: then will you say also, we will not leaue our lying nor our swearing, nor our cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therefore I charge you in the name of God, that you vse them not, but rather when you heare this, or anie other sinne condemned, to lay hands vpon it, & see that you put it to death without delay, according to the law of God.

Simeon wished to die, and had good cause so to wish, because God promised, that he should be deliuered from this miserable life when he had seene his glorie, and the light of Gentils. The wicked wish to die, that thereby they might haue deliuerance from their troubles & worldly vexations, as they suppose,

pose, which in deed is rather an increasing and aggrauating thereof. But the faithfull when they wish to die, they do it in great zeale and loue of God, vsing it as the best remedie against sinne, that therby they might ceasse frō offending their good God, shewing thereby, that they are as it were wearie of the seruice and bondage of Sathan and sinne. Therfore they desire death, that therin they may glorifie God, as in their liues they haue done, and sought to do. For man was not borne at his owne will, neither shall he die at his owne will, therfore they as it were begge leaue of God for it.

Sampson was a figure of Christ, in that he glorified God at his death more then all his life, in killing so manie of Gods enemies. I shewed you that they are guiltie that killed themselues with surfets or drunkennesse or intemperat vsing of them selues, yea although they tēder their liues neuer so deere, yet they are in the guilt, because they vse the meanes that doth shorten it. *Iudg.16.*

According to thy word.

When Sathan hath once possessed vs the profits and pleasures bring vs to our possession, and though they do so professe religiō and godlinesse, yet they can neuer haue anie comfort by it all their life. For their owne

hearts accuſe them for hypocrites, becauſe they wayte not for the conſolation of God according to his word, & whatſoeuer is not done according to that word can not be acceptable: and this word they care not for, neither ſet it in any eſtimation. When *Adā* ſeeth his nakedneſſe, the ſuttle ſerpent can deceiue no longer, but before he ſaw his nakedneſſe, he is euer deceiued, and led away with the multitude into innumerable errors. Some ſay they ſhall be ſaued by mercy, and ſome thinke by good workes, and ſome by the Popes pardon, others ſay by Purgatorie, and theſe will haue a Maſſe ſong for them as long as the world ſtandeth, and all for one ſillie ſoule thinking to be ſaued by it, & yet ſee their blindneſſe, for they ſeeme to thinke, that their torment ſhall not ceaſſe as long as the world ſtādeth, elſe why ſhould they find and hire men to ſay Maſſe for thē ſo long? But theſe are the fat morſels of *Bels* prieſts, & for this cauſe is the Popiſh Creed made verie fauourable to the Clergie. Well, ſay that ignorance is the mother of their deuotion, for when the couetouſneſſe of the prieſts and the ignorance of the people ioyned together, then they inuented Purgatorie, Maſſes, prayers for the dead, and then all their trinkets. For if they had not held

our

our fathers in ignorance, they would neuer haue bin Papists. But when they cast a mist before the eyes of men, then the blind fel into the diteh which doth containe so manie grosse corruptions.

I shewed vpon this woord *seruant*, that the godly would not leaue this priuiledge for all the riches in the world, for that they are the seruaunts of God, fellowes to Angels and princes: for we serue him whom *Salomon* serued who is blessed for euer. Euerie seruingman beares the cognisance of his maister vpon his sleeue. But what will the Lord say when he commeth and findeth vs marked with the badge of Sathan? surely he will say, giue vnto Sathan that which is Sathans, for all the houses of Israell are sprinkled with the blood of the Lambe, and all the mourners are marked, and al the chosen are sealed with the seale of the liuing God. *Exod.12. Ezech.9. Reuel.10.*

Well, was it sayd the poore receiue the Gospell? The young men are more forward in the truth, and more zelous then the aged. Once the younger brother stole away the blessing frō the elder, therefore the elder hated him euen for his zeale, & whē was *Iacob* hated more then he is now? when was he so hated and persecuted as he is now by *Esau*? Yet in the old time men were more zealous

in their age then euer we heare of them to be in their youth, yea they were zealous in the Lords busineſſe. Age hindered not *Noah* from building of the Arke when God commaunded him, age hindered not *Simeon* frō reioycing and mirth when he beheld & embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, and he enioyed him with heartie ioy in zeale, but now where is old *Simeon*? there are but few of them to be ſeene comming to the Temple to receiue Chriſt, but now yong men receiue, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Oneſimus*, and the yong infants begin to ſpeake againe. The yong haue him, they are zealous, and I hope they wil keepe him though old men neglect him. Sathan thou haſt too much for nothing alreadie.

Gen.6.

Dan.1.
1.Sam.2.3.
2 Tim.4.
Philemō 10

Lord now letteſt thou thy ſeruant depart in peace according to thy word, for mine eyes haue ſeene thy ſaluation.

He which beginneth to roote out ſome error or ſuperſtition, at the firſt ſhall haue much a do, for cuſtome and natural corruption are the firſt cauſers of hereſie, and ſhall crie againſt her in the maintenance thereof, and withſtanders of reformation ſhall ſay, great is *Diana* of Epheſus, and ſo for a long time

time they seeme to wash the Ethiopian or the blacke More, the more they wash him the more they gall him, and yet he is an Ethiopian still, but in the end the Arke standeth and *Dagon* falleth downe, & truth triumpheth ouer falshood, hauing got the victorie, & light chaseth away darknesse with the brightnesse thereof. To him that asketh what scripture haue you against it? it is sufficient to answer, what scripture haue you for it? Is not this enough to ouerthrow it, that for euerie idle word you must giue account, as our sauiour Christ saith. And againe saith God, who hath required these things at your hands? They aske, what, shall we not say God be with them? Why should you? I pray you what said *Dauid* of his child? he said no such thing, but thus, he is gone, and will not returne, but I shal follow him. If he be a good man, we say the Lord be thanked for his deliuerance, but if he be not, then we say, God graunt we may do better then he hath done, that by his fall we may learne to rise from sinne. Therefore as *Iacob* said to his wiues and children, giue me your idols that I may burie them: so say I vnto you, giue me your superstitions that I may burie thē, that they may remaine with you or in you no longer, to the dishonor of God, offending of your

1. *Sam.* 5.

Esa. 1.

2. *Sam.* 12.

Gen. 35.

weake brethren, or to my griefe, for I am ielous ouer you, becauſe ſeeing you are mine and I am yours, ô that my voyce were as the whirlwind, to beate downe, root out, and blow away all your ſuperſtitions, that they may no lõger raigne among you. Now to my text.

For mine eyes haue ſeene thy ſaluation.

Becauſe the holy Ghoſt by inſpiration had declared vnto him, that he ſhould not die til he had ſeene Ieſus Chriſt, therfore the ſame ſpirit led him to the temple, & ſhewed him that which it promiſed, & hauing ſeene the ſame he deſireth and wiſheth to die, and be releaſed from this earthly priſon, that he might liue with God. As idle & euil wiſhes are vaine, becauſe they are not according to faith, nor grounded vpon the word of God: ſo though we aske as cunningly as *Iacob*, and as earneſtly as the ſonnes of *Zebede*, yet if we aske not in faith according to knowledge, we can not obtaine, for we muſt aske ſo that we may receiue, that we may not returne emptie. *Mar.* 10.

Then we ſee that the principal cauſe that moued *Simeon* to wiſh for death, was, becauſe he had ſeene his ſauiour, and the true Meſſias which was promiſed by the father, figured by the law, ſpoken of by the Prophets,

phets, and foretold by the fathers, and pointed at by *Iohn Baptiſt*, he embraced. What deſire ſhould he haue of life, when life, and ioy, and peace, and the verie brightneſſe of the image of God appeared vnto him, for all his life is but a pilgrimage of ſorow and of griefe, yea & a continuall combat with ſin, therfore what ſhould he feare death. But he might haue ſayd, long haue I wayted in patience, but what is all the time that is paſt, and the life that is to come to an ende? My kingdome is not of this world, and yet I haue a kingdome, whereof I am certified now I ſee thy ſaluation thou haſt promiſed, and now is thy promiſe fulfilled, therefore bleſſed are they that hunger and thirſt after righteouſneſſe, for none ſhall haue this food but they that hũger for it. The murmuring Iſrraelites died in the wilderneſſe, & might not ſo much as ſee the land of Canaan, becauſe they murmured againſt their God. As *Moſes* died on the mount where he ſaw the land of Canaan: ſo the godly die in the ſight of God & in the contemplation of his glorie, like *Steuen*, who at the verie inſtant of his death ſaw the heauens open, and Chriſt Ieſus ſitting at the right hand of his father, and like *Simeon* here, which died not till he ſaw the Lord of life, and till he embraced

Iohn 18.

Mat. 5.

Num. 11. & 14. *and* 16. *and* 21. &c.

Deut. 34.

Act. 7.

him thankfully in his armes. Beloued you are not ignorant that the great day of the Lord is neare at hand, and therfore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lamps, shall suddenly be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

Mine eyes haue seene thy saluation &c.

Then we see that Christ was no spirit, neither was his bodie a fantasticall bodie, for if he were a spirit *Simeon* could not see him, & if his bodie were a fantasticall bodie, then could not he haue embraced him. Therfore we see that the wordes of the Scripture are true, which saith, that Christ was perfect man in all things, sinne onely excepted. For he sometime wept, as at the death of *Lazarus*, and likewise ouer Ierusalem. Sometime he thirsted, as at the well where the woman of Samaria disputed with him: & also sometime eate, as at *Marthaes* house, as also amōg Publicans and sinners, which in euery thing shewed him selfe to be perfect man.

Iohn 11. *Luke* 19. *Iohn* 4. *Luke*. 10. *Luke* 5.

For mine eyes haue seene thy saluation &c.

O Lord saith he, I desire now to be dissolued, and free from the bondage of sinne. which so long hath inhabited in my mortall bodie, for now he is come, by whom thou hast

haſt promiſed to free vs and ſet vs at liberty, he is come by whom thou haſt promiſed to breake the ſerpents head, and he is come that will heale our infirmities, and giue ſtrength againſt ſinne and Sathan by faith, & peace towards God through loue. And now ſaith he, I haue embraced him, and thankfully do receiue him, I beleeue and am perſwaded that this is the ſame Meſſias whom the Father promiſed, and the Prophets foretold, all Iſrael lōged & expected for, who is the light of the Gentils, the glory of Iſrael, & the God of the whole world. *Simeon* was deſirous to liue no longer in this mortall life, when he ſaw perfect life, but like *Adam* when he came out of Paradice, was deſirous to come in againe, or like the fiſh which is taken in the net out of the ſea ſtruggleth to get in againe. ¶Seeing now he is come for whom *Simeon* longed, therfore what are the troubles that are paſt, and the ſorowes that are come to an end? So they which loue the trueth of God, and waite with deſire to be filled with the knowledge therof, ſuch ſhal not die vntill they haue their hearts deſire with contēplation thereof. For as *Peter* was ſent to *Cornelius*, and *Philip* to the Eunuch: ſo the Lord will ſtirre vp ſuch of his ſernaunts, as may be fit inſtruments to miniſter the ſame

Gen.3.

Act.10.

Act.8.

vnto vs.

Mine eyes haue seene thy saluation, &c.

Iudas died before the time, and liued not to see Christ crucified, but the Disciples which loued Iesus did see him die like an vndefiled and innocent lambe, and that to their exceeding comfort and ioy, whē they vnderstood, how that he suffered death for loue of them & for their redemption. Now if Christ can not hide him from such as hūger after him through loue, then what shall we say of our fathers which liued in the time of ignorance, that longed to see this light, although they had a mist cast before their eyes? surely such died not til they saw Christ and embraced him in their hearts. And this is our iudgemēt concerning them that died in the time of Poperie, and likewise as concerning the rest, which thought to be saued by Purgatory and Masses after that they are dead, we say that they which sleepe without oyle in their lampes, they die ere they are aware of, & ere they wish for it, like the Philistines which sent for *Sampson* to laugh & mocke at him, and to sport them selues, vpō whom the house fel and destroyed them all, or like the Egyptians, which thought that the waters had made passage for them aswel as for the Israelites, both which died in and

Iupg.16.

Exod.14.

for

for their ſecuritie, becauſe they were not watchful nor prepared againſt the Lord called them.

Haue ſeene &c. There be manie ſights of Chriſt, all go not vp to the mount, as *Peter Iames* and *Iohn*, all ſee not his face with *Moſes*, all ſleepe not in his lap with *Iohn*, all are not taken vp into heauen like *Paule*, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo he ſheweth him ſelf vnto vs, and all that loue him both ſee him and imbrace him. *Mat.17. Exod.33. Iohn 13. 2.Cor.12.2.*

To ſome he ſhewes him ſelf as in a glaſſe, to ſome generally, to ſome particularly, ſome he calleth early, and ſome he calleth late, and there is no hower in the day wherein he calleth not ſome to go labour in his vineyard. To ſome he ſheweth him ſelfe by Angels, & to other ſome by viſions. *Abraham* ſaw three Angels, *Lot* ſaw but two, *Manoahs* wife ſaw but one, and yet one was enough. It is ſayd that *Abraham* ſaw Chriſt his dayes, but we ſee him cleerer then *Abraham*, and cleerer then *Iohn*, if we beleeue in him as we ſhould. Some ſee Chriſt and not his ſaluation, and ſome ſee his ſaluation, and do not embrace it. We ſee Chriſt when we heare his word, and we embrace his ſaluation when we beleeue it, they ſee him that heare him, they *Mat.20. Gen.18. Gen.19. Iud.13. Iohn 8.*

imbrace him that follow him. Here if they had heard me, I would haue ſearched Ieruſalē with lampes, to ſee who ſitteth in darkneſſe. But how can they beleeue the word of God which heare it not? How can they imbrace Chriſt which know him not, no not though they ſee him, and all through ignorance, hauing not the meanes to ſee him, becauſe their leaders are either blinde guides, ſleepie watchmen, or hireling ſhepheards. And ſurely it is a woful caſe, whē ſhepherds go to taske, and let their owne ſheepe alone ſommer and winter. They ſheare them, but neither ſommer nor winter do they feede them. How ſhould thoſe people vnder their charge ſee Chriſt & his ſaluation, when they are ſo neglected of the wholſome foode, and euen ſtarued to death manie thouſands of their ſoules, becauſe they haue not the food which nouriſheth the ſoule vnto ſaluation: and how many be there which are as old as *Simeon*, and yet haue not imbraced Chriſt Ieſus? yea they know him not though they ſee him, neither do they wayt for his comming, becauſe they haue nō deſire to imbrace him, and therefore they deferre that, & put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and ſo they can haue

no

no leaſure in all their life to imbrace him. But to ſuch as do ſeeke him, and wayte for him with vnfained diligence, we ſay as the Angell ſaid to the women at the ſepulcher, feare not, you ſeeke the Lord Ieſus. How is this world ſet to deceiue vs? we can find leaſure to do euill at anie time, but we can find no leaſure in all our life long to do good. *Iohn.21.*

I haue ſomewhat to ſay to you of this pariſh, a daintie was prepared for you, and you let the ſtrangers take it from you. You were required to a faſt, and you did feaſt your ſelues, you were required to come and pray vnto the Lord, and to humble your ſelues in his ſight, that he may turne away his wrath from you, & you let the temple ſtand open and emptie for your parts, and your ſhops were as open, and you were about your marchandiſe, forſaking God and ſeeking to win the vniuſt Mammon, and the vanities of the world.

For mine eyes haue ſeene thy ſaluation &c.

You may ſee what deepe root ſinne takes when cuſtome is added vnto it, therfore you had neede all of you to take my part, for though I and you fight againſt it neuer ſo long, yet ſome of his darts ſticke in vs ſtill. He which beleeueth him, doth that which pleaſeth him, and he that hath no will to

pleaſe him doth that which delites him ſelfe, and he that offers him ſelfe to be reformed by the word of God is offred in truth. But what, ſhall I ſhake off the duſt of my feet as a witneſſe againſt you, and ſay, let them that will periſh, periſh? Nay I will rather waſh *Naaman* yet ſeuen times, that I might make him cleane if he will be cleanſed. If you haue no Scripture for it, then thinke frō whence you haue receiued it. If you haue no reaſon for it, then thinke from whence you haue learned it. If you haue no example for it, thē thinke whence it firſt came or ſprong vnto you.

Frō poperie.

Thy ſaluation. Thereby to ſhew, that he came not by Angels, or by men, or by anie other meanes, but onely from the alone and eternall God. He calleth him thy ſaluation, for his name was not giuen him by *Ioſeph* nor by *Marie*, but by the Angell of God, ſignifying that he was come from heauen, the father ſaw him when he was borne, the ſpirit came vpon him when he was baptized, the Angels miniſtred vnto him in the wildernes, his enemies ſubſcribed vnto him vpon the croſſe, the Virgine trauelled, the ſtarre walked, the wiſe men came out of far countreyes to worſhip him, then is not this Iehouah the mightie God, whoſe birth is glorious,

Mat.1. *Luke.1.*

Luke 3. *Luke 4.* *Mat.27.* *Mat.2.*

glorious, whoſe life is famous, whoſe death is meritorious. None can take vpon him the authoritie of God, but he, on whoſe ſhoulders the Lord layeth it, being ſent of God & from God. Then we ſee that our Sauiour is the true Sauiour ſent from God, for all creatures beare witneſſe vnto him, yea the verie deuils, with all the euill ſpirits do obey his voyce, at whoſe name all knees do bow. He came not to bring health, wealth, pleaſures, or profits, for the which if he had, then multitudes of worldlings would haue followed him: but he came to bring ſaluation, righteouſneſſe, peace, truth and life, therefore few care for him. He came to ſaue ſinners, not all ſinners, not euery one that ſaith Lord Lord, but he came to ſaue penitent ſinners, which turned vnto God by their repentance, therfore he prayeth in *Iohn* for thoſe onely that were giuen vnto him. So ſoone as the ſeed is ſowen, the ſtones bruſe it, the thornes choke it, and the ſunne doth parch it: and what comfort hath the lillie among thornes? therfore wiſedome taketh her vnto her wings, & whiſpereth ſaying, you ſhal ſeeke me before I come, you ſhall ſeeke me but ſhal not find me, becauſe ye haue refuſed me when I offred my ſelfe vnto you.

Mar.1. *Phil.2.* *Mat.7.* *Luke 5.* *Iohn 17.* *Pro.1.*

Chriſt is their ſaluation that beleeue in

him and make much of him, and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose will they alwayes endeuoured to fulfill & not the Lords, he sheweth them
Dan.5. a hand vpon the wal writing their condemnation, and another catching them by the hairie scalpe, which maketh all their ioynts to tremble and their heats to despaire, and he saith vnto them, what doest thou here
Mat.20. without thy wedding garment? how darest thou come to steale away the childrēs bread?
1.Sam.16. The spirit of *Saule* worketh in him in his bed and euerie where, and he calleth for the harpe of *Dauid* to comfort his heart which can not be comforted. And this spirit sayth
Mat.27. to *Iudas*, thou hast betrayed thy Lord and crucified him, therefore go and hang thy self, for it sticketh within thee like the mark
Gen.4. of *Cain*. But the godly heart goeth home reioycing and chewing the cud like the Apostles, which reioiced in that they were counted worthie to suffer for his names sake.
Act.5.41.

O what a good banket we haue had this day! the bee goeth lodē to the hiue, & goeth
1.Kings 17. longer in the strength thereof then *Elias* did.

Thy saluation. The onely Sauiour is here called

called saluation it self, for if he were called a bare Sauiour only, thē you might likly vnderstand it by some other sauiour, but here he is called saluation it selfe, to shewe that there is no other: for there be more sauiours but no more saluations, and there is manie wayes to death, and yet but one death. The brasen serpent was a figure of Christ, that they which are stong by sinne, by fire, and by the serpent which beguiled *Euah*, may make speede, because there is no remedie but to come to Christ. *Num.21.* *Iohn 3.*

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merits, a saluation by Idols, as though Christ had least to do in his owne office, for they haue other saluations to flie vnto. They will haue it, but they wil buy it, and what will they giue for it? whie they will fast so many dayes, go so farre on pilgrimages, hire priestes to say so manie Masses, build so manie Abbeys, and giue so many summes of money to the Monks and Friers. Therfore this scripture goeth against them, & doth dishonor their shamelesnesse, who like *Nemrod* heaping stone vpō stone, would haue built vp to heauen: so they heape sinne vpon sinne, and euerie houre *Gen.11.*

some one heresie or superstition groweth vp from this filthie roote, for what Papist dare say that *Simeon* thought on any of these or put confidence in anie other Sauiour but only in him whō he embraced in his armes? for saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not mony, therefore he gaue them backe againe their money, & likewise he gaue them that corne that they would haue bought with it: so I would wish them to say as *Iosephs* brethrē, that they haue their corne for nothing, and had their money too, so let them be content to say, that they haue mercie for nothing & their works too. For god careth not for their workes, because they profit not him but thē selues. For there is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the bloud of the Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the deuill knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluation He is called the way, the truth and the life, for that life which we haue is but a sparke and shadow of life, but he is the true

2. Cor. 1.

Gen. 42.

2. Kings 5.

Exod. 12.

Iohn 14.

and

and eternall life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth and the life, to leade vs thereunto. It is as possible for vs without Christ to be righteous or saued, as it is to be wise without wisedome, righteous without righteousnesse, or saued without saluatiō. Therfore let vs not be ashamed to take our water from the fountaine, seeing Christ is the foūtaine of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: therefore there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauē, no other *Ioseph* to feed vs in the famine, nō other *Moses* to lead vs through the wildernesse. But as the riuer Siloa rūneth through all the land of Iudæa, & watereth the whole citie of God: so Christ doth shew himselfe all in all, and all sufficient in mercie to saue and to blesse all his Church with spirituall gifts. If Christ be life, what shall make vs despaire? shall Sathan? No, for he hath ouercome Sathan. Shal death? No, for he hath ouercome death. Shall hell? No, for he hath ouercome hell. Shall the Law? No, for he hath fulfilled the Law. Shall wrath? No, for he hath troden the wine presse of his fathers wrath. Therefore it was a sweete sayng of *Ephes.4.* *1.Cor.15.* *Rom.5.* *Esa.63.*

one at his death, whē mine iniquitie is greater then thy mercie ô God then will I feare and despaire. Saluation is borne, therfore we were al in the state of condemnation before: light is come, therfore we sate all in darknesse before: glorie is come, therfore we were all loden with shame before: life is come, to shew that we were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him we are all damned firebrands of hell, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankfull when he is whole, but when he is whole it is harder to be thankfull then to be sicke. I would faine be disproued, that Niniueh might be saued though *Ionah* would not.

Thy saluation. This word saluation is a sweet word, yea the sweetest word in all the Scripture, and yet many despise this worthy iewell, because they knowe not what it is worth, like the dawes which would rather haue a barley corne, then a pearle or a iewell because they know not the value thereof. O Lord what is man that thou art so mindfull of him? O man what is God that thou art so vnmindfull of him? If a friend had giuen vs

Psal.8.

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anie thing, we would haue thanked him heartely for it, but to him that hath giuen vs all things, we will not giue ſo much as thankes. Now therefore let the rocke guſh forth water againe, and let our ſtonie hearts powre foorth ſtreames of teares in vnfayned repentance. We haue all called vpon you, but none regardeth vs, as though God were as *Baall*, and as though *Diues* felt no paine, nor *Lazarus* no ioy, but all forgotten. Manie times Chriſt commeth into the Temple and there is ſcarſe a *Simeon* to embrace him, the babe is here, but where is *Simeon*?

If God had not loued vs better then we loued our ſelues, we ſhould haue periſhed long ere this, and yet we embrace not Chriſt as *Simeon*, who hath ſaued vs from temporall and ſpirituall puniſhments. We are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the gueſts? The Angels and the Saints. What is the fare? Ioy, peace, righteouſneſſe, this is the fare, and we inuite you euery one: yet who will come at our bidding? ſome for want of faith, ſome for want of loue, ſome for want of knowledge, haue deſpiſed this holy banket, and vnto this art thou called ô ſoule vnworthie to be beloued.

FINIS.

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluation, vvhich thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

THY *ſaluation.* This woord ſaluation is a ſweet word, & holds me to it like an Adamant, for when I thought to proceede, this word ſayd vnto me, ſtay here, teach this and teach all, learne this and learne all, for it is the pith of all the mercies of God towards his children.

Chriſt is called ſaluation, becauſe no man ſhould

ſhould deſpaire, and becauſe it is impoſſible to be ſaued without him, for ſaluation is onely in him, Chriſt can do any thing but this, he cannot ſaue him that will not repēt. He is called the ſaluation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God him ſelfe, and therefore his name was not giuen him after the maner of men, which was, that euerie father ſhould name his owne child, but ſo did not *Ioſeph*, for the Angel had giuen him direction for his name. The Virgine, the oracles, the babes, the ſhepherds, the ſtarre, the wiſe mē, the voyce of the cryer, the deuils, the leapers, the ſicke, the dead, the earthquake, the ſunne, the moone, & all the creatures do beare witneſſe vnto the ſonne of God which is our ſaluation, he is called the ſaluation of God, becauſe he is a ſaluation according to Gods owne minde. He came not to bring eaſe and libertie, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent.

Luke. 1. *Luke* 1. *Mat.* 2. *Luke* 2. *Mat.* 2. *Luke* 3. *Mar.* 1. *Luke* 4. 15. *Iohn.* 11. *Mat.* 27.

I ſhewed you howe many deſpiſed this iewell becauſe they knowe not what it is worth, how few *Simeons* there be in the Tēple, how few *Nathanaels*, how few men that feare God, theſe plants grow not on euerie

ground. Who would be vnthankfull if he knew what the Lord giues and what he forgiues, he giues the sonne for the bastard, the Lord for the seruant, the righteous for sinners, the innocent for the wicked, and the almightie Lord for the sinfull sonnes of mē. Do you not maruel how you can offend this Lord willingly, which hath done so much for you. Here I reprooue vnthankfulnesse, securitie, and negligence, striuing as it were to crucifie Christ again, as the wicked Iewes did, who neuer prospered since the time that they sayd, his bloud be vpon vs and vpon our seed. They were not like *Simeon*, who as soone as he saw him embraced him, and reioyced ouer him. There is no shew of grace in thē which shew no liking of godlinesse, neither in them selues nor in others: for this is the first part of our conuersion, to loue them that loue God, and so they are drawne to the Sonne. No man will build an Arke vntill the floud come, no man will seeke for corne vntill the famine come, and scarse *Lot* will be gone out of Sodome before the time of execution of Gods wrath do come vpon them. We preach vnto you and call vpon you, we haue euen wearied our selues among you, we haue reproued you for sin, and we must still reproue you vntill you amend,

Mat.27.25

Gen.7.

Gen.42.

Gen.19.

amend: now therefore if there be anie grace in you, if ye haue anie knowledge, any feare of God in you, if you haue anie goodneſſe in you, if you haue anie leaſure to be ſaued, turne backe now from doing euil, come out of hell, and plucke your limbes out of the clouches of the ſerpent, for verily we haue not done ſo well in this citie as the Niniuits did for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath reſtored that which he hath taken by extortion, vſurie, & wrong? ſurely they that haue done thus are monſters, I can not ſee him, he walketh inuiſible and can not be found. The heauens trembled at the death of Chriſt, the ſunne did hide his face, the earth quaked, the vaile of the Temple rent in ſunder, the dead bodies roſe out of their graues, and all this was to ſhew, that the Prince of the world ſuffered violence, & that the Lord of life ſuffred death for the rãſome of vs, and all whatſoeuer throughout the world that do beleeue the Goſpell, and liue in obedience, and that he ſuffering for ſinfull and wretched man, was a conquerer ouer hell and all euill, and had ouercome death. The Scribes are againſt him, the Phariſies were againſt him, the rulers bande

Mat.27.45 51.52.53.

them ſelues againſt him, the atheiſts againſt him, and all the ſpitefull and enuious Iewes againſt him, whoſe birth was glorious, whoſe life was famous, and whoſe death was meritorious, but God was with him and in him, by which power he hath ouercome them all.

Which thou haſt prepared before the face of all people. &c.

I thought when firſt I began this ſong to end it in foure or fiue ſermons, and I know not what keepes me from it ſo long, but if it be as pleaſant to you as it is to me, you will not be wearie of it though I go forward but like a ſnaile, but hereafter I will go faſter, & take more, and giue you the beſt thereof. Let vs proceede.

Which thou haſt prepared before the face of all people. &c.

He ſpeakes this to the ende that the eyes of all mankind may be fixed vpon him, as the eyes of all Iſraell were fixed vpon the
Num. 21. Braſen ſerpent in the wilderneſſe, that when they be ſtinged with the ſting of that firie ſerpent which deceiued our forefathers, they may flie vnto him for helpe leſt they periſh in their ſinne, and their bloud be on their owne heads.

1 Sam. 17. *Dauid* being to encounter with *Goliah*, *Saule*

Saule tooke and put on his harneſſe, but he could not weare it, it was too heauie for his litle bodie, therefore he tooke nothing but a ſtaffe and a few ſtones in a ſcrip, and ſo *Dauid* ſlue the pride of the Philiſtines & the feare of Iſraell. And euen thus the Lord ſet his Sonne to fight with the Prince of this world, not with ſwords and targets, bowes and billes, but with the word and ſpirit of God, with the which he hath ouercome, and through him we alſo haue the victorie, and for this cauſe hath he bene prepared, that all people might haue cauſe to reioyce in him.

Which thou haſt prepared.

He was prepared long ago, as it doth moſt plainly appeare, for the Virgine which bare him, the place of his birth, the poore eſtate wherein it was, his miracles, his Apoſtles, his torments, his croſſe, his death, his reſurrection, & his aſcenſiō into heauē, al theſe were foreſhewed and foretold long before they came to paſſe. Therefore ſome ſayd, who is this that is ſo often ſpoken of by the Prophets? who is this that can do many miracles that the Scribes and Phariſies cannot do? that can raiſe the dead, that can ceaſſe the windes, calme the waters, at whoſe ſuffering the earth quaked, the ſunne hid his face, darkeneſſe came ouer all, and being dead,

Luke.4.7. *Iohn 11.* *Luke 8.* *Mat.27.* *Iohn 10.* *Mar.6.*

roſe againe by his owne power, and aſcended into heauen in the ſight of a great multitude. How can it be then but it muſt be known *before the face of all people*, which was ſo manifeſt by dreames, by viſions, by oracles, by power, by authoritie, & euery thing had a tong to ſpeake for God. Euerie thing was prepared for him before he came to be reuealed, he came not in the beginning, nor in the ending, he came not in the ending, that we which come after him might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as he ſhould haue manie banners and triumphs before him. He came not in the beginning, becauſe the eyes of faith ſhould not be daſeled in him, and leſt they ſhould forget him, and his comming ſo long ſince which liued in the latter ages, euen as you forget that which I haue ſayd as ſoone as you are gone hence. He came not in the beginning, becauſe if he had come before man had ſinned, man would haue acknowledged no need of a phiſitian, but when man had ſinned, that he might feele the ſmart of ſinne, therfore he came not then, for when they were caſt out of Paradice, they ran vnto Chriſt as the Iſraelites did to the ſerpent. He came not in the beginning but in the perfect age of

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the world, to shewe that he brought with him perfection, perfect ioy, perfect peace, perfect wisedome, perfect righteousnesse, perfect iustice, perfect truth, signifying therby that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect.

The Iewes thought that he should come like some great Prince, with pōpe & glorie, which was a carnal conceipt, for herein they were maruelously deceiued, his father was but a poore carpenter, and his mother but a simple woman, and he a fillie babe wrapt in clouts. Then ought not we to reuerence our Lord and to praise his name, for that he became so humble for vs most vile wretches that are worthie of nothing? and yet we see how cruelly they dealt with this blessed one which came to saue them. Ignorance sate in the chaire, deceipt gaue the sentence, and crueltie executed him, with the most painfull & shamefull death of the crosse. O that your eyes do not dasell, & your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauiour which came to saue them if they would, and now see that he will abase him self for our sakes euen to the vttermost, ô wonderfull thing to thinke of. If you would marke I would make you in

loue with him before I haue done with you, I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradice, lift vp your eyes, stretch foorth your hands, and eate your fill of the tree of life, and the Lord will go home with you, imbrace him and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashions sake, either to see or beseene, to finde fault with somewhat, or to make an hypocritical shew of godlinesse where there is none. I tell you that comfort shall shake hands with you at the dore, marke it, and you shall see that my wordes are true. Shewe me what it is that is better then saluation. I would haue none of you to be damned if I might preuent it, nor so much as a peece of you to be giuen to Sathan, therefore I would I knew that stone that would kill *Goliah*, for I would strike it with all my might into his temples. If you will, you may be saued, and the Lord will one day put those words in my mouth that will touch your hearts. Therefore now arise, kisse and imbrace the sweet babe Iesus, and then afterward frame your selues to obey him; for then the Lord will knocke at your hearts, and if ye will let him in, he wil teach you all things. The Lord came not in the

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beginning nor in the ending, but he came in the middle age of the world, to ſhew that if it will not learne now, it will neuer learne to come vnto God by repentance & amēdment, that they may learn to kiſſe the ſonne leſt he be angrie, and ſo they periſh in his wrath like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world, to giue light and life vnto all that returne vnto him, for God reſpecteth no perſons, but euerie man of what nation or countrey ſoeuer he be, that feareth God and worketh righteouſneſſe is accepted of him. and he will fulfill their ioyes through Chriſt, yet not when we will, but according to his owne good pleaſure, & whē he thinketh good. Therefore ſtay *Daniell*, thou ſhalt haue thy diner anon, the Angell and *Habacuc* are about it. Stay *Helias*, anon the rauens will bring thee meate, and thou ſhalt haue enough. Anon *Moſes* will deliuer Iſraell. So ſaluation is alreadie prepared of God, and hath bene long ſince with fulneſſe, knowledge, and all excellent gifts, and he will giue them to vs when he ſeeth good, but we like whining children, that will not ſtay till their milke be cold, but would haue it though they be ſcalded with it: ſo we would haue the knowledge of God and li-

Pſal. 2.

Act. 10.

1. *Kings* 17.

Exod. 14.

bertie before we know how to vſe it. We would know the high myſteries and deepe counſels of God before we know our ſelues, we would haue the libertie of the Goſpell, when we know no way how to vſe it but in ſecuritie. But the Lord, he will wiſely giue vnto vs as it were our bellies full when he ſeeth it good, and when he ſeeth vs ready for it, who knoweth our hearts better then we our ſelues.

A light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

You haue heard *Simeon* ſhewing the cauſe why the Sonne was ſent frō the Father, why he became man which raigned before in Paradice. What moued God to leaue his ioy and his bliſſe, and ſuffer more then all the world could ſuffer together? A great cauſe it is that would make a king leaue his kingdome and fal to beggerie. A great and wonderfull cauſe it was that made Iehouah to come downe from heauen to ſuffer miſerie vpon the earth. Two cauſes *Simeon* ſheweth why this Meſſias came from heauen. The firſt, that he might enlighten the Gentiles, which ſate in darkneſſe, and the ſecond, that he might be the glorie of Iſraell, which gloried in their ſacrifices & in their ceremonies, and ſo had no glorie before he came, but

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were like the Moone when the Sunne doth shine vpon it, or like *Rachel* which despised *Lea* and became barren. And they despised the Gentils light, like that sonne which was angrie because his lost brother came home againe, or like those labourers which checked the Lord of the vineyard, because he gaue vnto the other labourers more then he gaue vnto them. But the Gentiles are like *Lea*, who being despised became frutefull. *Simeon* reioyced in Christ, not onely for that he was the glorie of Israell, but also for that he was the light of the Gentiles. Shall the head be sorowfull because the hand is well? nay rather the hand should be glad because the head is well, and the head because the hand is well. The father should be glad because his sonne is stronger then himselfe, the mother should be glad because her daughter is wiser then her selfe, the brother should be glad because his brother is richer then himselfe, the mistresse should reioyce because her mayd is a better housewife then her selfe. But we enuie our brethren and our neighbours, because they are better then we, and because God hath blessed them with temporall or spiritual things aboue vs: if we see that they haue learning, then we enuy them for their learning, if he haue more gifts, we

Gen. 29.

Luke 15.

Mat. 20.

Gen. 29.

enuie him for his giftes, if he haue more knowledge we enuie him for his knowledge, if he haue more zeale we enuie him for his zeale, if he haue more riches we enuy him for his riches, and how can we reioyce when euery bodies good is our euill, and euerie bodies ioy is our sorow? But fixe your eyes vpon Christ alone, and he will fulfill your ioy, if you looke not backe to Sodome like *Lots* wife. If you loue ioy and gladnesse, Christ is ioy & gladnesse, if thou loue comfort, why Christ is the comforter of all that beare his crosse, if thou loue life, Christ is eternall life, if thou loue peace, Christ is peace, if thou loue riches, Christ is full of heauenly riches, and full of liberalitie to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, & they haue more ioy in Christ alwayes and in all things, then the richest, and glorious, and sumptuous Prince in the world, then *Salomõ* him selfe had in worldly riches, honors, pleasures, ease or felicitie. For the wicked which put their trust in riches, & make thẽ gods of gold and money, ease and pleasures, though they do all that they can to fulfil their lusts, and take neuer so much pleasures, and be neuer so merrie, yet they can haue no true ioy, nor no peace of conscience, for all the peace,

Gen. 19.

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the mirth & sport they haue, is but deceipt, all false and indurable, like the grasse, greene in the morning and withered ere night. But when the Lord doth knocke at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he wil, then they are all in a maze, and they can haue no ioy, no peace, no rest, but they may say, in laughter my soule is sorowfull, in ease my soule hath trouble, in mirth mone, in riches pouertie, in glorie shame, in life my soule is euen dead, in plentie my soule wanteth all things wherein it should reioyce, it is destitute of all comfort, and possessed with all slauish feares like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forsaken him. Likewise *Saul* whe God had forsaken him, he had no ioy of all his kingdome nor of all his riches, and then who had more ioy *Saule* the king or *Dauid* the subiect? So then we see that perfect ioy can be had in nothing but in God and in Iesus Christ. Wherefore as by the streame you may be led to the fountaine, euen so let the ioy and peace of this life serue to leade vs to God which is perfect ioy and peace, & there rest, like the wise men which were guided by the starre, to come to the true sonne of grace Iesus Christ when he was borne? and

Isa.48.and 58.

Gen.4.

1.Sam.16.

If we rest not in him when we haue found him, there is no rest for vs, but like the restlesse doue which flutereth about & findeth no rest any way til she returned to the Ark, but we seeme as though we sought him and found him, when as we do but play the hypocrite. *Salomon* saith that the wayes of a whore are prosperitie and welfare, for she euer putteth on a vizard, that she might not be knowne to be so vile as she is: so vnder the colour of goodnesse euill is alwayes lurking. Therefore Christ is called the light, because that we should leaue our foolishnes seeing light is come, and that we should forsake all our lights which are but darknesse, and cleaue vnto his light which is the true light indeed. He came to lighten the Gentiles, and they receiued him with thankfulnesse, of whom there was no hope of goodnesse left. Who would suppose that the barren woman should become frutefull, or the prodigall sonne returne home againe? It is like as if an owle should be conuerted to see light, or as if the streame should returne into the fountaine, or as if an old man should become yong againe.

Christ light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed, the Iewes must first reiect him before the Gentiles receiue

ceiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spred vnto the whole world. When the guests would not come, then he sendeth into the high wayes to compell others that would come willingly vnto it. Comfort is on foote, and that which will come shall come, &c. The Queene of Saba came from the vttermost part of the earth to heare *Salomons* wisedome, and the wisemen came from the East to see Iesus Christ, but we may say, the Lord was here by in the Temple and I was in my shop, selling and buying, lying, deceiuing & swearing. Well, when he comes backe againe I wil be better acquainted with him: and so we esteeme not of his presence in any reuerent sort. The Sunamite sayd, Let vs build a chamber for the man of God, then we should build an house. *Zacheus* did climbe vp into a tree to see his sauiour, and the Lord seeing his diligence called him, *Zacheus* come downe, for I will dine at thy house this day, & that was a ioyfull day with *Zacheus*, for then saluatiō came into his house and vpon al his family: he gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale and indeuor to see Christ bodily, he

Luk. 14. 23.

Mat. 12.

Mat. 2.

2. *Kin.* 4. 10.

Luke 19.

shewed him selfe vnto him spiritually, euen to his hearts desire. *To be reuealed.*

Haue an eye to the future tense, that which is not shall be. As for example, *Salomon* was wise but he is foolish, *Sampson* was strong, but he is weake, *Iudas* was a preacher but he is a reprobate, *Paule* was a persecutor, but he is a preacher, *Peter* was a denier of Christ, but now he is a bold professor of Christ, *Moses* was learned in the wisedome of the Egyptians, but now he is learned in the wisdome of God, by which the wisdome of the Egyptians is made but meere foolishnesse in the sight of God. Other wise men, as heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, these were counted verie wise men in the sight of the world, yet these were Gentiles that wrote so manie bookes full of wisedome, and all so adorned with notable sentences & wittie sayings, that one would thinke all wisdome were buried with them, so famous were they, and so full of earthly vnderstanding, teaching maners, counsels and pollicies: yet for my part I haue neither seene nor heard of any such being wise in worldly things and without the wisdome of God, but that they haue committed some notorious foolishnesse in the sight of all men, like *Achitophel*, of whom we reade

1. *Kings* 3. 12. 11. *Iud.* 13. & 15. *and* 16. *Luke* 6. *Act.* 1. *Act.* 9. *Mat.* 26. *Act.* 4. *Act.* 7.

2. *Sam.* 17.

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that he was so wise a counseller, and yet see the end of him, he hanged him selfe, and all for want of the knowledge of God. It were better therefore for him to haue had more wisedome and lesse wit. *Crates*, *Aristotle* & *Plato* & all the rest of the wise Philosophers haue either poysoned, burned, or drowned them selues, and so we see that the ende of worldly wisdome is meere foolishnesse, and the foolish haue more peace then the wise: for their wisedome without the feare of God doth thē no more good, then the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquēce of words, in profunditie of wit, to gain craftily and spend warily, to inuent lawes, to expound riddles and interpret dreames, to tell fortunes, and prophecie of matters by learning, all these without the feare of God do vs no more good then their wit did these Philosophers, which notwithstanding sate in darknes. And I am afrayd though Christ brought light vnto the Gentiles, yet it may be sayd, that the Gentils sit in darknesse stil, sauing a fewe Leuites scattered vpon the mountaines, for whose sake Sodome is spared. And because those had not the know-

1. Cor. 1. 20

Iud. 5.

ledge of God, therfore they worshipped *Mars* & *Cupid*, sunne and moone, beasts & serpẽts: so the Philistines worshipped *Dagõ*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a calf, *Ieroboã* worshipped *Belzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship vnto *Baall*: so the truth seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the word became flesh, that God and man was ioyned together in one bodie, that one man may be righteous in the righteousnes of another which is Christ, and that the dead shall rise againe, these seemed foolishnesse vnto the Gentiles, neither could they beleeue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleeue them: for when they professed themselues to be wise they became fools, saith the holy Ghost.

Iud. 5. *Act. 19.*

Rom. 2.

So then we see nowe what Christ hath done for vs, he hath bounde that serpent, which hath sowen all the tares, so that the deuill is faine for want of better lodging, to enter into swine.

Heretofore, whereas one followed God a thousand folowed *Baall*, but now kings &

Princes

Princes lift vp their heads, desiring Christ to raigne with them and in them. Heretofore we made our selues like the wounded man, we were spoyled, we were stript naked, and we were bathed in out bloud, being full of wounds, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, & we are now become true Israelites: we which were the vile and wild oliues, he hath grafted vp vpon the true oliue, and planted vs in a frutefull soile. And what cause can we shew for this but onely mercie? For heretofore we were called foolish, but the Lord hath made vs wise according to the wisedome of God in these dayes by his spirit': but if you deserue to be called the foolish nation again, then ye are most vnhappie and most cursed. So now we haue heard that the Lord doth reueale all his counsels vnto his Prophets, and how the glory of Israell is now reuealed to be the light of the Gentiles. And you haue heard the cause why: becaus the Iewes reiected their owne saluation. You haue heard that the cause was onely his mercie & his loue, becaus mercy can not containe it selfe within Ierusalem.

A light to be reuealed to the Gentiles, and the glorie of thy people Israell.

You haue heard why Christ is called

light, why he is called the light of the Gentils, why the Lord did change a curſe vnto a bleſſing, & why the Gentils did chãge darkneſſe for light, and a thouſand gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled into their houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light, and my light: Chriſt is our grace, your grace, & my grace, and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, & for the Iewes, and yet his comming vnto the Gentiles was better then to the Iewes. He came into the world when the world did abound in all wickedneſſe, and ſaued vs when we moſt deſerued wrath. Wonder at this you that wonder at nothing, that the Lord would come to bring ſaluation, to redeeme our loſt ſoules, euen as it were againſt our willes: ſo that now we wold not be as we were for a thouſand worlds. I ſhewed the blindneſſe of the Iewes, who hauing heard of their reiection, and of our conuerſion, & yet vnderſtood it not, neither ſought to preuẽt Gods wrath in reiecting of them. Therefore the rocke which ſhould haue ſaued them, did ſhiuer them in peeces: wherin was ſhewed their wonderful blockiſhneſſe,

hauing

hauing it so oftē foretold by their Prophets, figured in their Law, shadowed in their sacrifices, and read in their churches from Saboth to Saboth. Euery thing that commeth to passe in churches, in common weales, in cities, in countreys, in kingdomes, and in prouinces, these are all foretold in the scriptures, and yet none do vnderstand it, sauing a few chosen ones whom God loueth. For, the comming of Antichrist, the ouerthrow of kingdomes, the darkenesse of Poperie, the light of the Gospell, the conuersion of the Gentiles, and the reiecting of the Iewes, all these are set downe in the scriptures, and yet we can not vnderstand it, though we heare it day by day, because we do not giue our minds to vnderstanding. Such hearers shall stand in a maze before the righteous & terrible throne of God: the dead shall rise, the trumpe shall blow, and all the world shal be in an vprore, and they shall stand quaking, when their hearing without profiting shall be layd to their charge, and they shall say, ô we haue knowne no such things: but surely if the Iewes could come out of hell, they wold admonish vs to take better heed how we heare: for we heare as though we did not heare at all, our minds are otherwise occupied. Now when we see any thing come

come to paſſe as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſayd, this prophecie is fulfilled, for all things that are written are come to *ſcriptum eſt & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It prophecieth nothing but that which truely is fulfilled in due time, and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a iewell that is beſet with pearle, ſo is our calling ordained with ſcriptures, for ſo doth God tender our calling, which is ſo often in his mouth, and we ſo often in his remembrance, that he ſpeaketh of vs in euery booke throughout the whole ſcriptures, like a kind ſpouſe whoſe loue is in a ſtraunge countrey, and he delighteth him ſelfe with thoughts and meditations of her: ſo he did long vntil the Gentiles were come to him againe, like the prodigall child, whoſe father did long vntill he had imbraced him. When ſhal my prodigall ſonne come home againe ſaith he? I will put my beſt garment on his backe, & my gold ring vpon his finger, and his fare ſhall be the daintieſt morſel. And thus God longeth for our ſaluation, and he knocketh at our doores, Is faith here? is loue here? is one called the feare of God in this place?

Luke 15.

And

And as loue maketh louers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide them ſelues one from another: ſo our God ſpeaketh ſometimes playnely vnto his Church, ſometime darkely and myſtically, ſomtime he turneth his face frō his Church and deare ſpouſe, as though he would not ſpeake vnto her for loue as appeareth in the booke of the Canticles.

Certain types & figures of the electiō of the Gentiles and the reiection of the Iews, which here he rehearſeth for the cōfirmation of this doctrine.

The firſt type or figure was *Caine* and *Abell*, *Caine* was the eldeſt ſonne of *Adam*, and *Abell* the yonger, yet God loued *Abell* and accepted his ſacrifices, but God reiected *Caine* for his wickednesſe, and he became a reprobate: euen ſo doth God, he reiecteth the Iewes which were the eldeſt ſonne, the true oliue, and the ſeede of promiſe, and Gods deare children if they had continued in obedience, and he taketh vs being but the yongeſt ſonne, the wyld oliue, and maketh vs children by adoption vnto him, only of his meere mercie without anie other cauſe. *Gen.4.*

The 2. example was *Sem* & *Iaphet*, both which were *Noahs* ſons, *Sem* was the firſt ſon & *Iaphet* the third & yōgeſt, & of this *Iaphet* *Gen.9.*

came the Gentiles: of him said *Noah*, God perswade *Iaphet* that he may dwell in the tēts of *Sem*, that is, that they may be vnited together, as we see it is come to passe. Other sheepe I haue saith Christ, which are not of this fold, them also will I bring, & they shal heare my voyce, & there shall be one sheepe *Iohn 10.* fold and one shepherd.

Gen.21. The third type or figure of Christ was *Ismael* and *Isaac*, both the sonnes of *Abraham*: *Ismael* was the eldest, *Isaac* the yonger yet *Isaac* was chosen of God & a figure of Christ at that time when he went to haue bene offered as a sweet sacrifice at Gods cō-mandement. And *Ismael* his eldest brother was a mocker of his brother, and therfore he *Gen.21.* was put away, and the Lord was not with him.

Gen.25. The fourth type or figure was *Iacob* and *Esau*, both sonnes to *Isaac*: *Esau* was the elder brother and *Iacob* the yonger, yet God loued *Iacob* and hated *Esau*, because *Esau* contemned his birthright, and sold it to *Iacob* for a messe of pottage, and therefore *Iacob* stole the blessing from him: so God blessed *Iacob*, but he cursed *Esau*, whereby is shewed that the Lord did for the contempt of the Iewes, take away their birthright and their blessing, and hath giuen it vnto vs.

The

The fift type or figure was *Lea*, which was squint eyed, and was despised, because she was not so faire and so well fauoured as her sister *Rachell*, and yet the Lord made her frutefull and *Rachell* barren: so we being despised for our barrennesse in all goodnes, yet the Lord in mercie made vs fruteful and reuiued vs. Gen. 29.

The sixt figure was *Manasses* & *Ephraim* the two sonnes of *Ioseph*, *Manasses* was the eldest, and *Ephraim* was the yongest. Both of them *Ioseph* hauing brought to *Iacob* his father that he might blesse them, he tooke *Manasses* and put him towards *Iacobs* right hand that he might blesse him first & more plentifully, and he tooke *Ephraim* and put him towardes *Iacobs* left hand. But *Iacob* stretched out his right hand, and layd it on *Ephraims* head which was the yonger, and his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them both. Thus the Lord blessed vs when there was no hope left for vs. Gen. 48.

The seuenth figure was *Rahab* a harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the spies that Israell sent, and in the time of danger hid them, that they should take no harme, signifying thereby, that the Iosua 2.

Gentiles should receiue & imbrace the true Israelites and messengers of the Gospel, and keepe them as safely, and defend them as diligently as *Rahab* did the spies of Israell.

Ruth.4. The eight figure was *Ruth* a Moabite, of her Christ Iesus vouchsafed to come as concerning the flesh; to shew that he came not onely of the Iewes and for the Iewes, but also of and for the Gentiles, which were the lost sheepe, vnhoped for, being strangers frō the couenant.

Iudg.14. The ninth figure was *Sampson*, who being a Iewe, would needs marrie with a Gentile, signifying that Christ Iesus would also marrie with the Gentiles, as he did with the Iewes.

1.Kings 11. The tenth figure was *Salomon*, who married *Pharaos* daughter which was an Egyptian and Gentile, signifying thereby that Christ would take him a spouse among the Gentiles to marrie with him selfe, as *Dauid* in the Psalmes declareth. *Psal.45.*

The eleuenth figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gehezie*, the leprosie of an heathen and ignorant mā turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet, signifying that our leprosie of sinne and ignorance should be turned from

vs

ve vpon the Iewes, who had the knowledge of the law of God, but esteemed it not, but were vnthankfull for it. Manie like examples there are in the new Testament: like as the Cherubins, though seuered in sunder, yet looked one towards another, and both vpon the mercie seate: so the old Testament and the new looke one towards another & yet point at one and the same thing.

The first type or figure in the new Testament was the wise men, which were the first fruits of the Gentiles, and came from the East, being guided by a starre: signifying that by the guiding of the worde and spirit of God, the Gentiles should come from all the places of the world to imbrace Christ Iesus with ioy. *Matt.2.*

The second Type or figure was Christ himselfe, his going into Egypt, signifying thereby that he should go from the Iewes to the Gentiles, because the Iewes refused him through vnbeleefe, abundance of wickednesse, and want of reformation: so we see that nothing can driue awaie Christ but sinne. *Matt.2.*

The third Type was Christ whipping the Iewes out of the temple, shewing thereby that the Iewes should be whipped or cast out of the spiritual temple, & the gen- *Mat.21.12*

tiles should occupie it. This beloued, belongeth vnto vs, vnto whom the Lord so wonderfully hath made his light to shine.

Mat.21. vers.33. The fourth figure is the parable of the vineyard, which was taken from them that possessed it, and giuen to them that should bring forth the fruits therof, and yeeld better increase vnto the Lord of the Vineyard.

Mat.22. vers.18. The fift figure was the parable of the two sonnes that were bidden to go and worke in their fathers vineyard, of whom the first said he would and did not: the second said he would not, and did repent, and went to labor in the vineyard: the first signified the Iewes, which made many vowes with such a shew of godlinesse which was but hypocrisie, whom the Lord reiected and cast off, and said, that the publicanes and sinners should stand in iudgement to condemne the greatest of them.

Mat. 22.2. The sixt figure, was the feast that the Lord made vnto the disobedient guestes which the Lord inuited to his banket, and was onely ordained for them, and promised to come vnto it, and yet refused and would not come, but alledged slieght excuses taken from their loue of earthlie and transitorie things aboue God. Therefore the

Lord sent into the hie waies to call and compell the Gentiles to come, which came, though they left their wedding garments behind them.

The 7. Tipe or figure was the vision of *Peter* in *Ioppa*, when he was on the top of the house, where he saw the vessel come downe that had in it all maner of foure footed beasts of the earth, and wilde beasts, and foules of the aire, and creeping things, where also the voice said vnto him, *Arise Peter, kill and eat*: wherein the Lord shewed vnto him, that he should count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beasts set downe in the law of God, and therefore when *Peter* was sent for to *Cornelius* house, he said, *Of a truth I perceiue that God hath no respect of persons, but in euerie nation he that feareth God, and worketh righteousnesse is accepted of him.* Manie other examples of our calling, as the straied sheepe, the lost groate, the prodigall sonne, and Christ eating with publicanes and sinners, which when we reade we should cast our figure and saie, of whom is this spoken? of the gentiles? then it is of me, for I am a gentile. But am I conuerted? If I be not thē haue I not fulfilled this prophesie, ther-

Acts. 10. *vers.* 34.

fore let vs striue to do well, and to mortifie and subdue sinne which dwelleth in our mortall bodies: for none but the valiant can enter into the kingdome of heauen.

Nowe all these prophecies are fulfilled, the blind see, the lame go, the dumb speake, the deafe heare, the maimed worke, the deade are quickned, the leapers are cleansed, and the poore receiue the Gospel. Therefore who will dispaire, and say, light is not reuealed vnto me, when as he seeth it to be reuealed vnto whole nations? And so solemne is our calling, as that in so manie places of the scripture it is foretold, whereby we see how dearely the Lord tendereth our saluation: like as a kind spouse which was longed for while she was in a strange countrie: so Christ longed for the gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely righteousnesse, and saluation, first righteousnesse, then saluation: first repentance, and then forgiuenesse of sinnes, the sunne of the gospel, least we should see heauen in hell, and light in darknesse, and ioy in anguishes.

Let vs not contemne our light, or grow careless of it: let vs not build with one

hand

hand & ouerthrow with the other by prophanelle, like those men which while they sustented at their gluttonous tables, did call vpon God for health. Christ is not receyued with the hand, if the father offering a gift do see the sonne stretch foorth his left hand, he will withdraw his gift from him. I say let vs not contemne our light as the Iewes contemned their glorie. For what is light to him that will shut his eies against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great and mightie kings haue earnestly desired to see, and princes haue laid downe their crownes to reueale it. Let vs embrace this light, Let vs take & put on the wedding garment, and go to the banket, vnto which a thousand messengers haue inuited vs, and do alledge none excuses, *I haue married a wife, I haue bought oxen, I go to see a farme,* Mat. 22. *&c. and therefore I cannot come*, neither will I come. Well do so, if that ye will needes but remember that thou wast inuited, and therefore the blessing shall be giuen to another. Therefore shall *Esau* weepe for the blessing but shall not haue it. Heb. 12.

But giue me a reason I pray thee, why thou wilt be called the seruāt of God, which doest not serue him, or the child of God,

which doſt not loue him, or the diſciple of Chriſt which doſt not learne of him: yet his raine falleth vpon all, the iuſt & vniuſt, and he giueth thee al things for nothing: the ſun doth giue his light for nothing, the dewe doth giue his moiſture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her fruit for nothing.

What ſhall we do then when the ſunne ſhineth? We muſt not do as we do in the darke, for then men ought to betake them to their labour. Learne of the ſauage beaſts, who as ſoone as the day ſprings, betake the to their trauell, and euery bird welcommeth it with many a ſweet ſong.

Chriſt is light, and this light is come, Therefore he that ſeeth not now is blinde, and he that heares not now is deafe, and he that workes not now is maimed. But we will not worke holy workes according to the word, neither in light nor darkenes: we can ſee to ſin in the darke as well as in the light, for the light diſcouereth both the harlot & the theefe, for he is afraid of the light, where light is not, Chriſt is not: but Chriſt is light, and let none be afraid to ſeeke this light which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onelie declare it ſelfe, but al other things round about

1 Iohn. 1.

it.

it. Therfore if thou haſt this light, thy faith, thy feare, thy loue will ſhew it ſelfe, & good things cannot now hide themſelues, for he that is light doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in the darke; but he which ſtumbleth in the light is not verie ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at euerie ſtraw when we walked in darkneſſe, for then light had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fal, penurie had a fall, ignorance had a fall: or if you will, pride roſe and we fell; luſt roſe, and we fell, &c.

Were *Egypt* as light as *Goſhen*, that is, whether the Iewes haue receiued their glorie or no, yet if thou ſin in the darke the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now giue ouer darknes, and arme thee with light, for your life ſhineth like the light, therefore now we ſhould be Iſrael, for Iſrael is reuolted.

But many ſcrolles may be written of our ſinnes, and thus the gentiles are as gentiles ſtill. He that beleeueth not the word, is an infidell, he that beleeueth not God, is an Atheiſt, he that worſhippeth anie thing more than God, is an idolater: euerie mans con-

science shall condemne himselfe.

Men will leaue godlinesse for riches, but they will not leaue their riches for godlinesse.

The Iewes neuer serued God at any time with such deuotion as they doe now their gold and their riches.

Many there are which could be contente neuer to die, but liue here with their riches and pleasures.

Is not the godly more despited for his godlinesse than the wicked for his wickednesse?

Are not the members of Christ more hated and worse entertained by vs then the limmes of Sathan? So dearely doth euerie one loue sinne, and drawes sinne vpon sinne like a chain, or monsters drawne in a chain: pride sheweth, drunkennesse sheweth euerie man his sinne. They came vnto vs, and said, your fathers loued vs well, and said vnto vs, if you wil be faire, you shall be wise, if you will be drunke, you shall be rich, and so euerie one pointeth at, and sheweth vs the way which leadeth to destruction, and how few are the number of them which sheweth vs the way of vertue and godlinesse?

And thus we are euen as forward as those Iewes which striue who shall come to hell

first.

firſt. Who did euer thanke God that he was not borne an hundred yeares ago, when ignorance ſpred ouer all, and all Egypt was ſmitten with darkneſſe; or that the Lorde hath not left him to himſelfe to become an Atheiſt, or an Epicure which liues without God in the world? We haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light: but we had rather he had brought darkneſſe, for we loue darkeneſſe more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darkneſſe, for we can not abide light, but are like an Owle which flieth out of a bare field from the light of the day, ſuch a death is day vnto vs, Faith is flowen away, truth is become a pilgrim, and euerie ſtring is out of tune. He which ſhould weep and bee ſorrowfull laughes, and truth is brought to the ground, yea poore truth is euen perſecuted to the death, therefore ſinners are ſtubble, and their ſentence is, burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſinne, and giue it gall to eate, and when you haue done ſo, ſet a crowne of thornes vpon his head, and when you haue thus crow-

ned it make it carrie the crosse, and when ye haue done so condemne it, and when you haue condemned it, put it to death, and when you haue put it to death, burie it: and when you haue buried it, roll a great stone vpon the head of it, and set watch-men to keepe it, and let your watch-men be fasting and prayer, that it may neuer rise againe to raigne any more, the which the Lord for his mercie sake grant, Amen.

THE CALLING OF IONAH.

Ionah 1.1.2.

1 *The vvord of the Lord came to Ionah the ſonne of Amittai ſaying,*

2 *Ariſe, and go to Niniuie that great Citie, and crie againſt it, for their vvickednesſe is come vp before me.*

VVE haue heard the ſweet ſong of old father *Simeon*, like the pleaſaunt ſong of a ſweet bird before her death, ſetting foorth the ioy of the righteous which embrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come vnto vs, we would not come vnto him, but in all our doings we wrought our condemnation, & through the innumerable

heapes of our iniquities, laboured to driue him without all hope of mercie from vs. So we continued like flies which flutter about the candle till they haue consumed them selues. When we had done as much as in vs lay to driue him away from vs, then he saued, and recompenced good for euill vnto vs. So that if God had loued vs no better then we loued our selues, we might haue perished in our sinne, and our bloud should be vpon our owne heads. If Christ be the light of the Gentiles, let vs embrace him: and let euerie one walke as becommeth the children of light, but many do shut their eyes against it, least they should see, and many do not onely smoother their owne light, but the Sunne sayth vnto the Moone, shine not, and the Moone sayth vnto the Stars, be not bright. And many haue smothered their light so long, that the dampe hath put out the candle, and thus they labor to bring the darkenesse of Egypt vpon *Goshen*: so that their eyes haue forgotten to see, and so manie goe out of the way, because they would not looke vpon the candle, and the deuill giueth to euerie one that which he wisheth, so it may be for his hurt: to the bramble fire, and who can but pittie that the same *Mama* which commeth from heauen

should

should be poysoned with it?

The Iewes had no cause to enuie our light, for he gaue thē glorie; he was poore, and yet he gaue them riches: he was counted base, and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darkneſſe, and he brought them light, but they contemned this light, and so procured their owne condemnation. And therefore now it is come to paſſe that they are become vagabonds vpon the earth, and moſt contemned of all other nations, & euerie people haue a dwelling: but ſince they prophecied euill vnto themſelues, ſaying his blood be vpon vs and our children, goodneſſe hath put on the face of bashfulneſſe amongſt them.

If thou embrace Chriſt as *Symeon* did, then Chriſt is thy glorie, but if thy glorie conſiſt in beautie which fadeth, in gay clothing which weareth, in wealth which waſteth, or in gold which ruſteth, then Chriſt is not thy glorie.

We haue gone long with an olde man, and now we haue loſt him, but we are loth to part with him he is ſuch a good companion, neuertheleſſe we hope to finde him againe in *Ionah*.

We haue gone but ſlowly with him as

with an olde man which is not verie swift on foote, but now we must runne with *Ionah* as with a poste, least *Nineue* be destroied.

The word of the Lord came vnto Ionah.

I needs not shew the authoritie of Prophets, but concerning their sorts and difference: there are three sorts of Prophets. The first were such as called vpon the name of the Lord in prayer for the people, and receiued an answer from the Lord in the peoples behalfe, of which sort was *Samuell*, & these were called Seers. A second sort of Prophets were such as God raysed to expound the law, and declare the will of God vnto the people, when the Priests and such as should do so, were slacke in their callings: of which sort was *Esay*, *Ieremie*, *Ezechiell*, *Daniell*, *Hose*, *Ioell*, *Amos*, *Obadiah*, *Ionah*, and the rest of the holy Prophets. A third sort were such as haue beene since Christ, woorking such like effectes; of which sort was the Prophet *Agabus*, of whome mention is made in the eleuenth of the Acts and the 28. verse.

1. Sa. 10. 9

Act. 11, 28.

Now in the second sort of these was *Ionah*, whom God sent to declare his wil vnto his people, vnto whom also the Lord did reueale the subuersion of kingdomes, the

ouer-

ouerthrow of Tribes, the captiuitie of Nations, and calamities that were to come vnto the sonnes of men for iniquitie and rebellion against God.

As all wise men were not borne at once, nor liued togither: so these holy Prophets haue not beene at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as he sawe the people stand in need of them by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might be reuealed, but as much as was sufficient for them euerie one in their times and places. Neither hath any of them told as much of the will of God as might be, nor the expounding of his lawes. But the Patriarkes haue left some to the Prophets, and the Prophets haue left some to the Apostles, but they haue left none for vs, but they haue all left open the whole will of GOD vnto vs, and euerie one bringeth Golde, and Myrrhe, and Frankensense, like the wise men which came to see our Lord.

There are three things which moued me to take this storie in hand aboue al others. First because you know the storie, and therefore

can the better conceiue of the matter as I go forward with it. Secondly, because it is brief and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely in the time of *Ieroboam* a wicked king, of whom it was said, that he not only sinned himself against the Lord, but it is he which is called the *Ieroboã* that made Israell to sinne. Also this commẽdeth the constancie of *Ionah*, that he in the midst of all the corruptions wherwith all the people were ouerflowne, kept him selfe vncorrupted and vnspotted amongst them all. And furthermore it layeth open and magnifieth the great loue of God, in that he sent a Prophet to admonish his vngodly people, when as he should haue sent a thunderbolt to terrifie them, or rather vtterly to destroy them: so that there mercy stept before iudgment.

His name was *Ionah*, which signifieth a doue, which admonisheth vs, that as we labour to be as wise as serpents, so we should also desire that we might be as simple as doues. His fathers name was *Amittai*, which signifieth truth. I would that truth were e-

uerie

(uerie preachers father.

There are three speciall things contained in this historie. First, the great mercie of God, expressed in this, that he sent a Prophet to Niniuie a Citie of the Gētils, which were strangers from the couenant, from the promise, and straungers from the common wealth of Israell.

The second thing was *Ionah*, who being no Gentile but an Israelite, which knew his maisters will what it was, did yet presumptuously neglect the same, not of a sudden desire, for he had time inough to consider what he did, and yet see what mercie did: the Lord prepared a great whale in the bottome of the sea, where there was no hope of life for him: afterwards the Lord hauing deliuered him out of the whales bellie, he went and preached at Niniuie so zealously, as though he had neuer bene the man which was so disobedient before. And when he had done, he murmured against God worse the euer he did, and all because he spared the citie.

The third thing was, the mariners which had bene idolaters all their liues, yet now by the great power of God mouing them, called vpon the true God, of whom they had heard by *Ionah*, & by whose mightie power

they were saued.

But in the meane while, *Niniuie* set on the score, and had no ho with them in working wickednesse: but still filling the cup of all abhominations, and running downe to hel with as much speed and force as they could, and no stay but the perill of death. And *Ionah*, he rebelleth against God, for being sent to *Niniuie*, he went to *Tarshish*.

There are foure speciall things to be noted in *Ionah*. First, the daunger of *Ionah* by his disobedience. Secondlie, the behauiour of *Ionah* in the whales bellie. Thirdlie, the grudging and murmuring of *Ionah* against the Lord God. And fourthlie, the rebuking of *Ionah* by God for his impietie.

He that receiueth a Prophet in the name of a Prophet, shall receyue a Prophets reward. Therefore let vs prepare our eares to heare and receiue the worde of God preached by his ministers, & let vs think that *Ionah* is come againe to our houses to preach, whether it be fortie dayes, or fortie weekes, or fortie yeares, they that liue like *Sodome*, shall be punished like *Sodome*.

The word of the Lord came to Ionah the sonne of Amittai saying, Arise. &c.

We haue seene *Ionah* a farre off, if we would

would we might see him nearer.

As our Sauiour said to his disciples, Pray that your flight be not in the winter, nor on the Sabboth: so say I vnto you, pray that the Lordes comming be not on the weeke dayes therefore: if he did come then, howe should he find you? Therefore I pray you learne now, and giue good eare that ye may heare sufficient for all the weeke. *Mat.24.20*

The word of the Lord came, &c.

Wherein I obserue that *Ionah* went not before he was sent: for he going to preach vnto the Gentiles, it was needfull that he should haue a speciall calling and commission from the Lord himselfe: for it was vnmeet to cast the childrens bread vnto dogs, vnlesse he had a speciall commaundement from God so to do.

None ought to take vpon him the function of preaching in the church, vnles they haue their warrant or authoritie from God, as *Aaron* had. And although they haue not their authoritie in that forme and maner as *Ionah* had his, (namely) as it were by word of mouth, euen from God himselfe, *Arise and go to Niniue.* Yet they must haue their warrant from him (else their calling is vnlawfull.) *Heb. 5.4*

But now there is another authoritie crept

into the Church that makes so many idols, which haue eyes and see not, tongues and speake not, eares and heare not, and that is this. When one stalleth vp another into *Moses* chaire, not hauing *Moses* rod, nor *Moses* spirit. And this gall will not holde spurring. Further I obserue, that as the worde of the Lord came to *Ionah*: so the word of the Pope came to his priests, Iesuits and Seminaries, but so and in such sort manie times, that they are drawne to Tiburne while Masses are said for them at Rome.

The word of the Lord came vnto Ionah. &c.

Wherein also I obserue, that which came vnto him was not alwayes with him, but so it was, that when the worde of the Lord came vnto anie of the Prophets, then they were well furnished with abilitie, to teach, to preach, to reproue, or to command whosoeuer the Lord would haue so handled, as by example: *Nathan* the Prophet bad *Dauid* the king that he should build a temple, 2. *Sam* 7. 1. *Chron.* 17 2. *Sam.* 7. and 1. *Chron.* 17. And a little after he came and bad him that he should not build it. Where wee see that when he bad him build it, then the spirite of the Lord came not vnto him to bid him so to do. And therefore the spirit of God came vpon him the verie same night, and bad him that he

should

should go to *Dauid*, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his spirit and his word are constant, and therefore neuer saith and vnsaith one thing.

Againe the Prophet *Elisha* said, 2. *Kin.* 4. that the Sunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same worde whereby the Lord hath, and doth reueale marueilous things vnto his Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the will of God it comes vnto them, to reueale vnto them what he would haue them to do, and when it pleaseth him. 2. *King.* 4.

Also *Daniel* said, that the Lord did not reueale the kings dreame vnto him, for any wisdome that he had more then any liuing, but only for the kings sake, & for the poore people of Gods sake, and so you must think of vs that are the ministers of the Gospell, that the Lord doth not reueale his will vnto vs, for any wisdome or worthinesse that is in vs more then other men, but for your sakes, & that we might reueale it vnto you, therefore heare vs euen for that cause, because the Lord hath reuealed vnto vs these

things for your sakes, and good. From the calling we come to the charge.

Arise and go to Niniue that great &c.

God commeth and findeth vs al a sleepe, then he bids vs arise, for they are not fit to conuert others, which are not yet cõuerted themselues, according to that saying of Christ to *Peter*: When thou art conuerted (sayth he) strengthẽ thy brethren, teaching them by your experience. Now a dayes men take vpon them to reproue others for committing such thinges as themselues haue practised, and do practise without amendment, notwithstanding their diligence in teaching others their dutie, they can teach all the doctrine of Christ, sauing three sillables, that is: *Follow me*. Therefore these are like some Tailers, which are verie busie in decking and tricking vp of others, but go bare & beggerly themselues. They wil not let vs plucke out the moate that is in their eyes vntill we haue plucked out the beame in our owne eyes. *Niniue* was the greatest and the auncientest citie in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it rather for the greatnesse and beautie thereof, then for the name of *Ashur*, which was the builder and first founder therof, as we read in the booke

Luke 22.32

of

of *Geneſis*. Some thinke it to be built by *Ni-* Gen 10.11.
nus, but I am not of that minde. It had a
faire name, but foule deeds like this citie.

The Iewes would not heare the word of God by *Ionah*, and therfore the Lord ſent to *Niniue*, ſignifying thereby that the Iewes for their contempt and negligence ſhould be reiected, and the Gentiles ſhould be receyued into the fauour of God, that they might be an holie & ſanctified people vnto the Lord in their ſtead. Their ſinne is noted in this, that they ſinned euen vntill the Prophets were gone from them. Therefore this was as it were to ſhake off the duſt of their feet to witneſſe againſt them for their obſtinacie and hardneſſe of heart, and to let them ſee that the wickedeſt Gentiles were more righteous then they, that they repented at the voice of one Prophet, yea & with one ſermon: whereas they refuſed & reſiſted all the holy and worthy Prophets that God ſent vnto them.

Againe, the calling of the Gentiles is declared in this their ſubmiſſion with all willingneſſe, which they did ſhewe vnto the words of this prophet: whereas the Iewes reiected all the words of God, and would not heare the Prophets, whom God had rayſed vp amongſt them, which made thoſe Ninis-

uite to proclaime a fast, to put on sackcloth and to humble themselues before the Lord, desiring him to turne away his wrath from their citie? Thus they repented, and repenting were saued with mercie: so they which grieue the spirit, quench the spirit, for the worde of God went from Samaria to Niniuie.

The Gospell was in Ephesus, but it went from thence and came to England: and it may go again from England. Let thē which thinke that they stand, take heede least they fall.

Niniuie receyued the word of God, and neuer heard it before, and this sheweth that the foolish & simple are more diligent and ready to heare and receiue the word of god, than those that are wise in their owne conceit, & also in the view of the world. What
Mat.11,5. saith Christ, the poore receiue the Gospel:
1.Cor.1.26 what saith *Paule*: not many rich, not many wise. For if we haue knowledge, if this knowledge be like the Pharisies, that is, in shew of sinceritie, in counterfeit holinesse, and hollow-hart friendship through hypocrisie, it had beene better for vs that we had beene ignorant, for it will but leaue vs inexcusable, it will be found insufficient to saue vs, but sufficient to condemne vs, because

we

we knowe our maisters will and doe it not: therefore as *Peter* said to *Simon Magus*, thy money perish with thee. So will the Lord say vnto such: thy knowledge perish with thee, seeing it is vnprofitable. Luk.12.47 84. Act.8.20.

That great citie, &c.

As if hee had saide, Feare it not, for though it were neuer so great I am able to destroy it, and will destroy it if it doth offend me. And moreouer, the greater it is, the more vngodly. For as one man taketh sicknesse of another: so one man is infected by ill example of another, and so taught to sinne the more, till the measure of sinne be full. *Nineue* had 1500. towers in it, and 120000 little children, as is noted in the end of this storie: therefore it may well be called a great citie. Ion 4.11

But yet the greatnesse, the beautie, the strength, and riches of this citie, could not withstand the hand of God, or keep it from destruction, but rather further it and hasten it. For with the more excellent ornaments that it was adorned by the Lord, the more haynous and grieuous in his sight was the abuse of them. Therefore the hugenesse, nor the strength of this or any other Citie, can saue it from the iudgement of God, being sinfull in his sight.

Gen.19. Ioſh.6. & 1.Kin.24.25 Reu.18.2. Great Sodom is deſtroyed: Ierico is deſtroyed: great Niniuie is deſtroyed: great Ieruſalem is deſtroyed, and great Rome the roome of all vncleane ſpirits, ſtayeth for her deſtruction, like a whoore that ſtayeth for her puniſhment till ſhe be deliuered: and all theſe were puniſhed for vnthankefulneſſe and contempt of the worde of God. Yet Ierico, nor Sodome, nor Niniuie, haue had halfe the preaching that we haue: yet we are vnthankefull too.

Gen.19. Ier.41.17. When Sodom was burnede, Zoar ſtoode ſafe: when Ieruſalem was deſtroyed, Bethlehem ſtood ſtill: ſo the Lord doth alwayes prouide for his people, though he make neuer ſo great a ſlaughter and deſtruction amongſt his enemies.

Great Sodome is deſtroyed, great Niniuie is deſtroyed, great Ieruſalem is deſtroyed; then what haue wee to looke for?

Ionah was caſt into the ſea, ſwallowed of a fiſh, and caſt vp againe, and after all this, he muſt go preach at Niniuie, and he muſt conuert it within fortie dayes, and that without miracles, which wanne great credite among the Gentiles. Within fortie dayes hee muſt conuert Niniuie, in fortie

dayes

dayes the seed sowen, growen, and ripe.

Who would haue thought *Ionah* should haue beene cast out of the sea to conuert Niniuie?

They that scorned at *Ionah*, are conuerted by *Ionah*, and they that despised the worde, are ouercome by the worde.

Though *Ionah* were cast out of a shippe, swallowed of a fish, and cast out of the sea, yet there is hope of him.

Ioseph is in prison, and who knoweth what shall become of him? who would haue thought that *Saule* should become *Paule*, or *Zacheus* a Christian?

God woulde not suffer anie people to bee vntaught: therefore hee sent vnto the olde world *Noah*, *Lot* to Sodome, *Moses* to Israell. Thinke no worse of no man though hee were cast out of the sea as *Ionah*, or baselie brought vp, for the Sauiour of Israell is brought out of the flags, and the saluation of the whole world out of a stall. *2. Pet. 2. 5.* *Gen. 19.* *Exod. 4.*

It is saide that GOD worketh manie things at once. It might well be said, for the mercie of God, the conuersion of the Gentiles, the reiection of the Iewes were al set forth herein, and yet a further matter was contained in it.

And although the Iewes were a wicked & a ſtiffe necked people, yet there were ſome good men amõg them whom the Prophets call a remnant, like the gleaning after harueſt, or like a cluſter of grapes on the top of the vine after the vintage. And theſe muſt be remembred in mercie, becauſe of the couenant made vnto their fathers. So among them that went into captiuitie, there was *Shidrach*, *Miſach*, and *Abednego*. And ſo all do not kneele to *Bell*, for they whom the Lord preſerueth do not.

The Lord becauſe of his couenant doth alwayes prouide for his choſen, although there be neuer ſo great calamitie or trouble, as we ſee in the booke of *Geneſis* 45. chapt. when there was a great time of dearth and ſcarcitie to come vpon the land where *Iacob* was, then the Lord ſent *Ioſeph* to prouide for his father *Iacob*, leaſt hee ſhould want bread, he or any of his ſonnes, and folks, and ſo ordered the matter, that *Ioſeph* was treaſurer ouer all the corne in Egypt. And ſo among the Turks and the Spaniards and infidels, the Lord will find meanes to do them good which vnfainedly loue him, and in the dungeon, & in the priſon, and in bonds, yea and in death, the godly ſhall find God.

Gen. 45.

And crie againſt it.

Firſt

First God biddeth him, Arise and shake off all impediments, and then to go and call them to the battel, and now he bids him crie out against them, and so terrifie them. Euery Prophet is a crier, as appeareth where the Lorde biddeth *Esaie* to lift vp his voyce like a Trumpet. Euerie Prophet must both be plaine and bold, and this many times maketh the poore seruants of God to speake their minds as plaine and bold as if they sate in iudgement. *Iohn* was a voice, a voice would not serue, he was the voice of a crier, and yet hee could not make the crooked straight, nor the rough plaine. *Esay.* 48. 1. *Luke.* 3.

If they were not deafe, they need not to crie one to another, such is the dumbnesse of preachers, the deafnesse of hearers, and the slownesse of followers, that there is but litle good done, and but a few frutes gathered. If ye were not deafe, we neede not to crie: and therefore we crie with mouth, with heart, with hand, with foot, & with all the powers of our bodies vnto you, and yet how little do you regard it? But are not ye commanded to heare as well as we to crie? yet the cocke croweth when men are fastest asleepe, yea the cocke croweth, and still *Peter* denieth his maister. *Mat.* 26. 70. 72. 74.

Before you crie vnto the Lord, heare what

the word crieth vnto you, and let not your woorkes crie for vengeaunce while your tongues crie for mercie.

When men heare the preacher speake against pride, hypocrisie, couetousnesse, or anie other sinne, then they looke one vpon another, as though it belonged not vnto them: but who can say his hart is cleane? In the second of the Actes, the holy Ghost came downe in fire & tongs: but this fire is quenched, and the tongues are tied vp: though they cannot speak, they can see; they can see if a great benefice fall though it be an hundred miles off: yet *Pharao* had more care of his sheepe, then wee haue of our soules.

Acts. 2.

And crie against them: For their wickednesse is come vp. &c.

Faire Niniuie, proude Niuiuie must be destroyed: no man sits so high, but destruction sits aboue him. Iustice would haue come against them before it cried agaynst them. But while they heard the crie of God, God heard their cries, and tooke pitie on them.

When God cries, then we should weepe, considering wherefore he cries: for there is nothing that can prouoke the Lord to crie, but sinne, and that he euer crieth against.

Do

Do what thou wilt, and say what thou wilt, and the Lord wil not be offended with you vnlesse you sinne. For as an angrie man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord euer crosseth and hindereth vs in all our wicked actions, vntill he hath slaine sinne in vs.

Our sinnes buffet God on euerie side, as the Iewes buffetted Christ: first on the right side, and then on the left side, and neuer leaue till we haue prouoked him to crie against vs.

And crie against it, &c.

Reproofe is the necessariest office, yet it is least regarded, & least esteemed. For now we thinke if one doth reproue vs, that he hateth vs.

But the Lorde sayth *Leuit.* 19. Thou shalt not hate thy brother in thy heart, but shalt reprooue him, and suffer him not to sinne: noting thereby, that if wee flatter anie in their sinne, or see them sinne, and not reprooue them for it, that it is a manifest signe that they doe it of hatred, how great loue and good will so euer they pretend toward them, seeing the matter tendes to the hurt of their soules, and the offence of God. *Leui.* 19.17

If a preacher reproue ſin, he is thoght to do it of hatred, or of ſome particular grudge: & others as though they were galled, will ſay, let him keepe his text: or they will ſay, he is beſide his booke, as though no text in ſcripture doth reproue ſin, and ſo of al doctrines, the doctrine of reproofe & reprehenſion of ſin is moſt contemned, and leaſt eſteemed. But let a preacher preach darke miſteries, or prophane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or od conceits, or brainſicke dreames, & any of theſe will be more welcome vnto thē then reprehenſion which is moſt profitable and neceſſarieſt of all. *Balaams* aſſe neuer ſpake but once, and then he reproued. Then if *Balaams* aſſe reproued *Balaā*, how much more ought *Balaam* to reproue aſſes, or ſuch as will be no otherwiſe then beaſts in their behauiour.

Nym.22. 28.

When we reproue you for ſins, whether they be vſuall, or priuate, you thinke ill of vs. If a preacher reproue a publike ſin, which is vſed and tollerated amongeſt many, he is hated of many, and thought to be too buſie, or that he is tooſharpe and rough. And they ſay, that whereas hee, ſhould preach Gods loue and mercie, he tels vs of the law, and ſo doth throw vs downe too low, &c.

And

And if he reproue a ſinne that is done priuatelie he is thought to be enuious, and one that preaches the law, and thereby throwes ſome to deſpaire, & ſo al reproof is thought by them intollerable. But we preach hell to bring you to heauen, we preach the law to lead you to the Goſpel, we preach iudgement, that you might find mercie, we threaten, as though we ſhould ſtrike you, we rebuke as though we were angrie with you, and exclaime as though we did hate you: but we loue you in the deareſt blood we haue. The Lord grant vs all to loue the truth to the end.

21 May 1848



THE REBELLION OF IONAH, IN TWO SERMONS.

Ionah 1.2.3.

2 *Arise and go to Niniue that great Citie, and crie against it, for their wickednesse is come vp before me.*

3 *But Ionah rose vp to flie to* Tarshish *from the presence of the Lord, and went downe to Iapho, and he found a ship going to* Tarshish, *so he paid the fare therof, and went downe into it that he might go with them vnto* Tarshish *from the presence of the Lord.*

IO comfort *Ionah* against all euill temptatiõs which might befall him, God saith that their wickednesse is come vp before him. As if he had said,

feare nothing, but go, for the quarel is mine, I haue ſent thee, their ſinnes prouoke me thus to ſtand againſt them.

When God ſends criers vnto a people, it is a moſt manifeſt ſigne that their wickednesse is come vp before him, which doth cauſe him thus to exclaime againſt them, and then if they wil not repent while Gods criers continue crying amongſt them, the Lord of hoſts will riſe vp in armes againſt them.

I ſhewed you the Niniuites ſinnes in a ſcroll, to ſee how they go in rankes vp to heauen, thereby to ſhew to the daughters of Niniuie, that wealth and wickednesse go together, proſperitie and ſecuritie kiſſe each other: and yet the world tempts, and the fleſh yeelds afore we ſinne.

To them which aske how our ſinnes aſcend and flie vp vntil they come before the preſence of God, I anſwere, that God here ſpeakes vnto vs after the maner of men, who can not ſee a thing afore it be brought nigh vnto them, euen where they are.

Sin amounts vp on high, like the tempter which led Chriſt vnto the top of the pinacle to beholde all the pleaſures of the world at once, and then when we fal downe before the god of this worlde, the God of

heauen is tempted, whether he be iuſt or no: therefore wrath ſpeakes out of the fire, now thou haſt taken thy pleaſure, thou muſt take alſo thy puniſhment.

For your wickednesse is come vp before me.

As if he had ſaid, O Niniuie, you are like men araigned and your ſinnes ſtand crying at the barre not for mercie and forgiuenes, but for iudgement, wrath, and vengeance to fall vpon you for your outragious ſwarmes of iniquities.

A moſt heauie and grieuous thing it is if you knew what you are doing here, and what your ſinnes are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the deuil in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and blood could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor it could not ſtay it ſelfe, but it is aſcēded vp before the face of the eternall God, to ſtand at this barre and crie for vengeance to fall vpon vs, for committing ſuch hainous ſinnes againſt the maieſtie of God.

An arrow is ſwift, the Sunne is ſwifter, but ſinne is ſwifter then all: for in a moment it is iudged in heauen, puniſhed in hell, and

ranging

ranging vpon the earth. *Nemrod* could not reach to heauen, but his sinnes could reach to heauen. Our sinnes ascend like the tower of *Nemrod*, but they fall to confusion like Babell. *Gen.11.*

It is like the Eagle which taketh a shel-fish, and flieth into the skie with it, and then she letteth it fall vpon the rocks, and so dasheth it in peeces, and then she deuoures it. My last note was, that that which we cast behind vs, the Lord doth set before him. We fast before him, we pray before him, we giue almes before him, and we do euerie good thing before him, because we do it freely, & as it were, caring not who lookes vpon vs: but we suppose we sinne behinde him, because at such a time our conscience accusing vs, we fall to hiding and cloking of our sin, thinking if we can hide it from men, that God cannot see it. But let vs not deceyue our selues, for God seeth not as man seeth. *Iob.10.4.* Man cā see but only outward things committed in action: but God seeth and knoweth, and searcheth the secrets of the heart, all the thoughts and imaginations of it. *Pro.16.3. Heb.4.*

A man can see but one thing at once, he cannot turne his right eye one way, and left eie another: he cannot see two things at one instant: but God seeth all things at one in-

ſtant. Though we ſinne as cloſely aswe can for feare of hatred, or ſhame of the world, or for any other reſpect: yet God ſaith, your ſinne is come vp before me. For though we couer it, and hide it and colour it, yea and as it were burie it as well as lieth in vs, yet all is open vnto him: therfore he ſaith, your ſinne is come vp before me.

When we ſpeake euill, he is all eares to heare vs, when we do euill, he is all eyes to behold it, and when we will be obſtinate in our wickedneſſe, then he is all hand to puniſh and plague vs, and in the end to root vs out from all our pleaſures. But when we repent, he is all mercie and loue, and when we amend our liues, and leaue all our wicked wayes to walke before him in holineſſe euer after, then he is all truth and righteouſneſſe to forgiue vs all our former wicked life, and to waſh vs from our vncleanneſſe & ſinne. Therefore ô fooliſh man, do not thinke that God ſeeth not that which man ſeeth not: for when he lookes vp, he ſees all below alſo, and when he lookes downe, he ſees all aboue alſo.

Acts 5. *Ananias* might haue gained by his craft if God had not ſeene his heart which men ſaw not, therefore he loſt his life, and his goods too.

If

If God had not ſeene that which men ſee not, *Gehezi* might haue gained a bribe for his labour, when he ranne after *Naaman* the Aſſyrian, and tolde him a lie for his profite. But God ſeeing his fetches which men ſaw not, turned his bribe to a leproſie, & ſo made him a leper for his labor. A fearfull example for ſuch as take bribes: they care not what bribes they take ſo men ſee it not. 2. *King.* 5.

My huſband is gone forth ſaith the harlot to her louer, in the *Prouerbs*, and he ſhal not ſee this. The man that ſaid, Be merrie my ſoule, and take thy pleaſure for manie yeares, might haue done it if God had not ſeene him, & rewarded him as his meaning deſerued: did not myſpirit go with thee, ſaid *Eliſeus* to *Gehezi*? did not this eye go with thee? O Lord what is man that thou ſo watcheſt him? If God had not ſeen *Achã* take vp the peece of gold, he had kept it to himſelfe for his labor, & no man ſhould haue knowē where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame and griefe in the ſight of all Iſrael. O Lord what is man that thou ſo watcheſt him. *Achan* would neuer haue ſtolen if he had knowen that God did ſee him. *Gehezi* durſt neuer haue takē a bribe, if he had thought that god *Pro.* 7. 19. 20. *Luke* 12. 2. *King.* 5. *Ioſu.* 7.

beheld his doings. Wilt thou steale, the owner looking on thee? wilt thou speake treason in the kings hearing? Neither would we lye, nor sweare, nor steale, nor hurt, nor be prophane at any time, if we considered that the Lord seeth vs, and remembred that he watcheth vs: if we would do thus, sin might go a begging for want of seruice. Therefore if you will marke but this part of my sermõ, that God seeth all, you would refraine from those things secretly, (that are to the offence of god) which you for feare or shame will not do before men, & you would say euen when your hand is at it, I will not do it, because the Lord seeth vs. Now therefore repent thee of all the euill that thou hast done, runne and hie thee as fast as euer thou canst, and striue who goes fastest, thy sinne or thy prayers.

These are the faint spies, that went to see the land of Canaan, which say, that iourney is farther then you are able to go all your life, the way is like a thicket, and the doore like a needels eye, therefore it is impossible for you to come thither. But when you send faith, hope, and loue (those messengers of peace and truth) they will bring you word saying, your ruffes must be ruffled, and your fardingales crusht, and none shall be kept out, but such as loue the world better then heauen,

heauen, or such as wil take their sinnes with them: for that it is not the fashion of that countrey; but we must leaue them like the shadow when we go into the doore, and we must shake hands with them, and bid them fare-well.

Now it followeth how *Ionah* fled to Tarshish. We can not stand to speake of Tarshish, nor what it is to flie from God, but how *Ionah* was sent to Niniuie, and how he went to Tarshish, this shall be our meditation: *Ionah* the Prophet was commanded to go to Niniuie, and there to crie out against sinne, to preach against pride, and all kinde of vngodlinesse, therby to reclaime them & stir them vp in laying open their sinne, and the punishment which hanged ouer them, that they might speedily repent, and so turn away from them the wrath of God thereby deserued. What a happie message was this? and what a happie thing for Niniuie, that the Lord would vouchsafe thē so great mercie? O but still one flie or other marres the whole boxe of ointment: as soone as he was commanded to go thither, Sathan stood in the gap, and entised him to go to Tarshish, lest the Niniuites kil him or some way hurt him. *Ionah* was no sooner tempted, and thus entised by Sathan to go to Tarshish, but he *Eccles.* 10.1

forthwith yeelded, and hauing yeelded, then he to go, and so *Ionah* made him selfe a runaway and a disobedient seruant to his God. And thus Sathan is euer entising or crossing vs, when we are addressing our selues to do the will of our God. There is no commaundement of God, but the deuill commaunds the contrarie, and he is euer vnsaying that which God sayth: for our good God sayth vnto *Adam*, if you eate of the forbidden fruite you shall die, the deuill came, and he told them, no, you shall not die, but you shal be as Gods if you eate therof. God saith, submit your selues one to another in brotherly loue, the deuill saith, be proud and lustie, scornfull and ambitious: God sayth, loue thy neighbour as thy selfe, the deuill saith, be enuious, but loue thy self and none but thy selfe: God saith, labor for the food which perisheth not, the deuill bids labour for such food which perisheth, as dainties, and plentie of pleasant things: God sayth, forsake the world, the deuill saith, loue and esteeme the world with the things of the world, and we do it at his commandement. And thus is man led captiue to destruction with the chaines of sin. One said, God spake and it was done, but I say, the deuill speaketh and it is done: for he is such an Orator

Gene.2.17.
Gen.3.4.
1.Pet.5.5.
Mat.22.
Iohn.6.27.
Rom.12.2.
1.Ioh.3.18.
Gen.1.3.

that

that no man can denie him. This made *Demas* to embrace the world, *Iudas* to betray his maister, *Peter* to denie his Lord, *Sampson* to reueale his secret, *Cain* to kill his brother, *Gehezi* to take a bribe, and there is such harping in the ballance, that constancie is put out of her place. Yet this priuiledge hath God giuē vnto vs, that if we resist the deuill, he wil flie away from vs. But the deuil hath not this promise, that when he resists, we shall flie from him, notwithstanding the deuill is euer as busie as if he had such a promise, yea & full often doth ouercome, which is a sign that we do not resist him any thing throughly: but rather as it should seeme we ioine with him, rather to do his wil thē gods will: and this made fooliſh *Balaam* to aske againe and again, till God seeing him bent contrarie to his will, left him vnto himselfe. and so *Balaam* went on in sin so long til the verie asse wheron he rode was constrained to reproue him, and crie out against him.

2 *Tim.* 4. 10
Mat. 26. 48. 70.
Iud. 14. 17.
Gen. 4. 8.
2. *King.* 5. 22. 24.
Iames 5.
Num. 22.

But Ionah rose vp to go downe to Tarshish, and he went to Iapho.

They that should preach at Niniuie, are loytering at Tarshish, and like a drone doth the Nonresident keepe his benefice, but for shame wilt thou keepe it still, either go and preach at Niniuie as you are cōmanded,

or leaue your priuiledge and benefice. But they ſtand ſtaggering, aſhamed to keepe it, and loath to leaue off, for the ſweet morſels of *Bels* prieſts are ſo pleaſant vnto them, that they cannot find in their harts to leaue them as long as they are able to keepe it. *Ionah* was ſent to Niniuie, but he went toward Tarſhiſh. And ſo it is alwayes with vs, either we ſay or do euill, or elſe we do nothing, or we take one thing for another and ſo we are euer doing that we ſhould not do. And as *Ionah* tooke Tarſhiſh for Niniuie: ſo wee take the Deuill for an Angell, light for darkneſſe: pride for handſomneſſe: ſinne for godlineſſe: and euil for goodneſſe. No maruell it was that *Ionah* fled, leaſt hee ſhould go to Niniuie: for this is a ſtumbling vocation amõg men, yea hated and reiected by the children of this world, which alway kicke againſt it, and therefore it was that *Moſes* murmured, and *Ieremie* complained. If you would aske for a painefull vocation, this is it: if for a contemptible vocation, this is it: for reprouing, we are reproued: & it is as eaſie to waſh a Blackemoore, as to cõuert a ſinner, becauſe Sathan is euer croſſing men from doing the will of God: and as earneſt as the Lord was in ſtopping the way of *Balaam*, leaſt he ſhould commit wicked-

Exod. 18. 4.
Iere. 20. 7.

wickednesse, so earnestly did the deuill stop the way of *Ionah*, lest he in obedience should do the will of God.

But Ionah rose vp to flie vnto Tarshish from the presence of the Lord, and went downe to Iapho, and he found a ship going to Tarshish. So he payed the fare thereof, and went downe into it, that he might go with them vnto Tarshish frō the presence of the Lord.

We haue heard how busie Sathā is to hinder the course of preaching, by perswading *Ionah* (with such reasons as seemed strong vnto flesh and blood) that he should not go to preach at Niniuie. I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God or godlines, and therefore will esteeme my words the lesse. Thus *Ionah* is loath to loose his labour, and puts in a doubt where he needs not, because he considered not the great power of God in mens hearts. The Niniuites are heathen people, & therefore (saith *Ionah*) why should I venture my selfe among them? for seeing mine owne countrimen kicke against my words, and cannot abide to heare the word, which commeth from the Lord to reproue sinne, then how much more shall I be despi-

fed by these, and persecuted to death. Thus flesh and blood standeth staggering whē it should do any good: but when it goeth about to do anie mischiefe, it neuer thinketh nor considereth why or wherefore it should sin, when as it should be sorie for it before it be committed, euen as soone as it is thought vpon. When God commands vs to do anie thing that is holie and good, then we looke one vpon another as though we cared not who did that, like *Peter* when he was commanded by our Sauiour to take vp his crosse, he asketh, what shall *Iohn* do? as if he were vnwilling, & wold rather that *Iohn* should do it then he.

Iohn. 21. 19.20.

If I go and preach vnto these infidels, saying, yet fortie dayes, and Niniuie shall be destroyed, then (saith *Ionah*) it may be they will repent, and God will haue mercie vpon them, so I shall be counted a false Prophet for my labour. And thus we regard our credit more then the glorie of God: and rather then we would receiue anie reproch by our doing (in the sight of the world,) we rather chuse to enter into no great action touching the glory of God & the good of the church. If I preach vnto the Gentiles (saith *Ionah*) I shal bring shame vpon Israel before all people, because a Prophet is gone from them for

their

their obſtinacie, chuſing rather to preach vnto vncircumciſed Gentiles then vnto thē, as if there were more hope of the Gentiles then of them. And further, if theſe Gentiles do repent at my preaching, & the Lord take pitie vpon them, and receiue them to his fauour, ſo the Iewes ſhall be reiected. Thus *Ionah* loueth the ſonne better thē the father. And ſurely this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his bodie and life) that he ſhould go and preach vnto a ſauage heathen people that neuer heard of preaching, to tell thē that there is but one onely & true God, who will ſerue a thouſand, and cannot abide the contrarie to be ſpoken. *Deut.6.4.*

If a preacher were commanded to go and preach at Rome gates, againſt Antichriſts iuriſdiction, and the idolatrie that is ſo ordinarily vſed in that ſinagogue of vncleanneſſe, ſeeing that is a matter, for which they torment and kill, all that preach it ſincerely: then I thinke that it would hardly come to paſſe at all, that this preacher would go from a reaſonable quiet eſtate touching his bodie, to venter his life among ſuch cruell tyrants, I thinke he would rather flie to Tarſhiſh frō the preſence of the Lord, if by anie poſſibilitie he might do it.

But Ionah roſe vp to flie vnto Tarſhiſh from the preſence of the Lord, and he went downe to Iapho, where he found a ſhip, and he went downe into it, &c.

This is the way to Tarſhiſh, but nowe what need he to rehearſe all this? had it not bene enough to ſay, that he went to flie, and leaue his buſineſſe vndone? But all this is to ſhew the ſtubburnneſſe and diſobedience of *Ionah*, yet this thing was not done vpon the ſudden, but he had time enough to conſider what he did, betwixt Samaria and Iapho: he might haue conſidered what he did before he went into the hauen, and when he came to the hauen, he ſhould not haue payed the fare, & when he had payd the fare, he ſhould not haue entred the ſhip; and when he came into the ſhip, he ſhould not haue hoyſed vp the ſayles to flie from God. But thus ſinne runnes on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes till it ariue euen in hell. Now *Ionah* thinketh, that becauſe he came ſafe to Iapho, therfore he may go to the hauen, therefore he may pay the fare, and becauſe he payed the fare in peace, therfore he may take ſhipping; and becauſe he entred the ſhip in ſafetie, therfore he may hoyſe vp the ſailes to go; and becauſe he hoyſed vp the ſailes without danger, therefore

fore he may go safely to Tarshish.

So sinnes follow one another like linkes of a chaine, till the tempest of destruction breake it in sunder. Therefore one saide, I haue sworne and God did not punish me, therefore I will steale: I haue stollen, and God did not punish me, therefore I will kil: I haue killed and God did not punish me, then why may not I do what I list? I may do this as wel as I haue done other things heretofore. *Ionah* confesseth his sinne, that wee might confesse. First, he confesseth that hee knew his maisters will, and did it not: secōdly, he tooke another course quite cōtrary, that he was commanded; but happie were *Ionah* if he had gone before he was made to go. If that he had considered with himselfe that God is the Lord, who is allseeing and almightie, from whom nothing can be cōcealed, he would neuer haue taken his iourney to *Iapho*, or when he came to *Iapho* he would not haue paid the fare, or when he payed the fare, hee would not haue entred the ship, or when he was gone into the ship, he would not haue hoyst the sayles, but rather would haue leapt out of that ship that should carrie him from his God, but he forgets himselfe, thinking that the creatures can hide him from the creator, which is an *Heb.4.13.*

absurd thing to thinke, seeing nothing can be hid from him. And so Niniuie is still like Niniuie, but *Ionah* is not like *Ionah*, then sin is crying, and the Prophet is flying, and so all falles to confusion. All those that pitie *Ionah*, let them pittie themselues, for if we consider our owne estate, we haue as many and as foule sinnes in vs as there were in *Ionah*, yea or in Niniuie. But here marke the
1 subtiltie of the deuill, he thought that if he could let *Ionah* from going to Niniuie by these former reasons, thē the goodliest citie in all Samaria should be destroyed, and so the verie angels in heauen should mourne.
2 Further, that if *Ionah* would repent & turne backe from going, (being commanded) then *Ionah* should be counted a false Prophet in Israel, and so a Prophet should be discredi-
3 ted. Further, he thought that if *Ionah* wold repent, he could put such a Prophet out of Gods fauour, & make him be despised, he thought that then he should get well by his labour. So we see that the deuill hath power to tempt vs to sinne, but not to force vs to sinne. Then lo a comfort, that our enemies power is in our fathers hād: therfore our Sa-
Luke.22. 31.32. uiour saith to *Peter*, sathā hath desired to sift thee and winnow thee as wheate, but I haue prayed for thee that thy faith faile thee not.

Who

Who is this whose perill Sathan so earnestly desireth? euen *Peters*, yea *Peter* an Apostle. Was not flesh a valiant captaine thinke you, that hath led a Prophet captiue: for who can gainsay him that commeth like an Angell? who can resist him that seeth the whole world? will you resist him, if I shew to you he is an hypocrite: for he saith, If you fall down and worship this world, you shal come to heauen: so he is euer alluring by deceits, stealing our hearts away with a vain hope of much pleasure, because he knoweth mans nature is bent to loue such things: so his baites are pleasures, and his snares are sinnes. Whatsoeuer we do, it commeth from one of these three spirits: the spirit of Sathan, the spirit of God, or our owne spirite. The spirit of God is gentle, louing, and meeke, not forcing nor threatning, therfore Christ sayth, If you will follow me, then take vp this crosse: and marke his spirite, he sayth not you shall follow, but sayth, if you will follow me. That order is obserued in the *Canticles*, where he saith, Open vnto me, my sister, my spouse, &c. And then if she did not open vnto him he went his way mildly, without any threats. The spirit of Sathan takes another course: for when by lying & deceit he cannot allure vs to sin, he threatens

Iob.1.11.

Mat.10.16

Luke.14.24

Cant.5.2.

Cant.5.6.

vs with sinne, griefe, or losse of goods, solitarinesse or losse of pleasure, and sometime by his ministers; limis of his owne likenesse working, he threatneth death and earthly torments, such as they can inflict vpon any. Mat.1.16. Christ saith, If you will follow me, take vp this crosse, if you will: but he sayth, I will make you follow me, and do as I bid you, or you shall smart for it, you shal haue fire and fagot, scalding lead and burning pitch, if you will not follow me, I will take all from you, and make you to do as we commaund, and so doth his eldest son Antichrist, which vsurpeth an authoritie ouer nations, inflicting torments on the saints. Now our own spirit is euermore hard: if it be moued by the spirit of God, it is sad, soft and slow, but if it be mooued by the spirit of Sathan, it is proude, boysterous and stout. All good motions that we feele in our selues are the motions of the spirit of God, although they seem vnto vs as proceeding from our selues, for the spirit of God worketh in, and mooueth our spirits. The spirit of man is always tossed betweene these two spirits which are euer contrarie one to another. The spirit of man when it is alone, is alwayes occupied about worldly things: the spirit of God is alwayes occupied about our saluation. And

the

the ſpirit of Sathan is euer occupied in procuring our condemnation &c.

But Ionah roſe vp to flie vnto Tarſhiſh. &c.

Ionah flieth vnto Tarſhiſh before he wold go to Niniuie: and euery one is like the ſonne which ſaid he would not before he went: and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euill may compare with goodneſſe, euill may ſay he is the ancienter. If thou feele any euill in thy ſelf, be thou wrath with it, laboring againſt it, ſo long by faſting & praier, till it be wearie of thy houſe, and vntill it ſay as the euill ſpirits ſaid, here is no dwelling for vs, Let vs go to yonder herd of ſwine: I am loath to hide my treaſure in the ground, but you can not heare all at once, and therefore here I end. *Gen.* 15. 25. 26. *Mat.* 8. 31.

4 June 1548

R. C.

THE SECOND SERMON OF THE REBELLION OF IONAH.

Ionah.1.3.4.5.

3 *But Ionah roſe vp to flie to Tarshish from the preſence of the Lord, and vvent dovvne to Iapho, and he found a ship going to Tarshish, ſo he paid the fare therof, and vvent dovvne into it, that he might go vvith them vnto Tarshish from the preſence of the Lord.*

4 *But the Lord ſent out a great vvind into the ſea, and there vvas a mightie tempeſt in the ſea, ſo that the ship vvas like to be broken.*

5 *Then the mariners vvere afraid, and cried euerie man vnto his God, and caſt the vvares out that vvere in the ship to lighten it thereof: but Ionah vvas gone dovvne into the ſide of the ship, and he lay dovvne and vvas faſt aſleepe.*

But Ionah rose vp to flie vnto Tarshish from the presence, &c.

THe last time you heard how the righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who would haue thought that such a Prophet should flie from the Lord, yea and that when he should do him most seruice, who counteth that wickednesse now, that he neuer thought off while he was among the wicked? A feareful example, therefore let him that thinkes he standeth, take heede lest he fall, for the way is slipperie wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be encountered and ouerthrowne, wherefore thou art likelie to haue a more grieuous fall, except the Lord do mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemie by his owne strength.

Secondly, if thou see *Ionah* flie, *Moses* murmure, *Ieremie* complaining, *Esay* repining, *Dauid* fall to adulterie, *Salomon* to idolatrie, and *Peter* to forswear, his master, then maist thou learne not to trust vnto thine owne

ſtrength, for it is weakneſſe, nor to thine owne fleſh, for it is ſinfull, but ſeeke helpe and craue ſtrength at the hands of almighIames 5. 5. tie God, which giueth to euerie one that aſketh indifferently, and hitteth no man in Mat. 12. 20 the teeth, which doth not bruſe the broken reed, nor quench the ſmoking flax, but doth rather increaſe our zeale then diminiſh it.

Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault, for although *Dauid* ioyned murther with adulterie, yet he repented, and is the deare child of God.

But Ionah roſe vp to flie vnto Tarſhiſh.

Ionah being ſent to Niniuie, he flies to Tarſhiſh, yet he went to Niniuie at laſt, not of free will, as meaning onely to performe his dutie, but being terrified by the whale, and all the other creatures of God which were bent againſt him for his diſobedience. So we ſerue God and do his will, when terrors do compell vs by thundering into our eares, & glauncing before our eyes, & melting our harts for feare. And this is my opiniō, that they which come hither to Church onely on the Sabboth, come not of conſcience, but for feare of the law, yet let them know, that in ſo doing they flie from their comfort, yea they flie from God. Now *Ionah* went

went to the hauen, and there he found a ſhip not going to Niniuie but to Tarſhiſh. As ſoone he ſet forward to flye from God, Sathā ſtraightwayes prepared a ſhip, ſo that temptation and occaſion of ſinne do alwayes go together. Shal *Iudas* lack money, or *Ionah* ſtay for a ſhip? no (ſaith Sathan) by the mouth of his miniſters, here *Iudas* take thee money and betray thy maſter, and *Ionah* here is a ſhip for thee, go haſt thee away, and flye from the preſence of the Lord. Therefore if any will aske what the deuils occupation is, it is to prouide ſnares and gins whereinto to entice, and therein to catch thee and me.

And he payed the fare thereof.

This money was caſt into the ſea, for it did him much harme, yet it did him ſmall good. There are many which will ſpend & waſt they care not how much vpon cards & dice, an vnlawfull game: this money alſo is caſt into the ſea, for it doth thē much more harme then they know of, but it doth thē no good. And ſo men care not what they pay for vanities and braueries, the moſt part of which is vnprofitable, & rather hurtfull thē neceſſary for thē, but onely for the vaine vſe of the preſent time, and for ſome vayne reſpect: this alſo is caſt into the ſea, and thus

men care not what they pay for vanities, so it do please their minde for the present, without consideration of the end and purpose thereof, but they will giue litle or nothing to do good withall: so that *Lazarus* ca get nothing, and *Dauid* can get no meat. Shall I take my bread and my wine and the flesh which I haue prouided for my shearers, & giue them vnto thee, whom I know not, saith churlish *Naball*? We can be content to giue any thing or do any thing to winne the world thereby, but we will giue nothing, nor do nothing, thereby to winne the kingdome of God.

Luk. 16. 21.
1. *Sam.* 25. 10. 11.

But the Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken.

The sinne is past, but the punishment is to come: so after sinne followeth reuenge, the heauiest companion of wickednesse, although she loue not sinne, yet she wilbe alwayes where wickednesse is, full of strēgth like a Lyon which will not be tamed. For seeing obedience to the commaundement was wanting, therefore the tempest would beare rule, for vnlesse it be an imperious crosse, we wil not yeeld, so head strong sinne is: therefore it is said that God sent a mightie tempest that sinne might haue the foyle,

and

and the tempeſt the victorie: he that ſailes to Tarſhiſh whither he is forbidden to go, would haue as good wind as he that ſailes to Niniuie, or whither he is commaunded, but he that doth one thing for another, ſhall receaue one thing for another, like e *Achab* which ceaſed not til *Michaiah* had ſaid like the other Prophets, go vp and proſper, but he went vp and periſhed. *Ionah* thought to ariue at Tarſhiſh as ſurelie as the Spaniards thought to ariue in England, whoſe deſtruction their fellowes at home do wonder at, how their inuincible power could be deſtroyd. But God is ſtrōg inough for thē that kicke againſt him, & diſdaineth to be croſſed of duſt and aſhes. Now Sathan thou haſt brought him into the ſhip, and perſwaded him to flye from his defence for his ſafetie, and made him beleeue that he ſhould come ſafe to Tarſhiſh, that is, to liue at eaſe & libertie, enioying all temporall benefites at his pleaſure, & now thou haſt left him, whē he is in greateſt daunger, and rather ſeekeſt to drowne him then to ſaue him. O moſt wretched and deceiptfull lyer, he that truſteth his enemie, and he that beleeueth thee, ſhall euer be deceaued, for now might *Ionah* ſay, beware by me, for thus hath the tempter deceaued me, he hath allured me with flat-

e 1. *King*. 22. 15. 35.

tering fantasies, and perswaded me that it was but an easie thing to flie from the pre-
Pro.15.11. sence of the Lord, that seeth alwayes all
Iere.23.24. things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me beleeue that light could be brought out of darknesse, that good may come of euill, for he assured me, that if I would set forth toward Tarshish, I should not onely shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocatiō and also for my behauiour in the execution therof, and so I might creepe into a familiaritie with these people, and enioye the benefit of their societie. Otherwise if I went to Niniuie as the Lord commaunded, they would hate and persecute me, yea and so I should end my life in miserie, both because they being Gentiles and I a Iew, they can not abide me, for the one holdeth the other in cōtempt: and also because of my message, namely a Prophecie of destruction, grounded vpon a reproofe of their vile and sinnefull pleasures. Which message, Sathan perswaded me that it would be so hainously taken, that no death nor torment that they could deuise for me would be thought sufficient, & so I should be sure neuer to escape their

their hands aliue if I wēt, as though the eternall and moſt glorious God which ſent me thither, were not able to defend me from all euill when I come thether, as well as he did *Daniell* in the den of Lyons, and *Iohn* in the Iſle of Pathmos among the ſauage beaſtes. And when Sathā had thus perſwaded me, I beleeued him, & ſo tooke my iourney to fly frō the preſence of the Lord (if I could haue performed my intētion.) But the Lord who ſeeing the ſtubburneſſe and diſobedience of my heart, followed me with great diſpleaſure, ſending ſuch a tēpeſt vpō the ſea wheron I was, that it had like to ouerwhelmed vs all, and ſo neare as I was to the water, ſo neare I was to death by all likelihood.

Thus Sathan perſwadeth vs as he did *Ionah*, he ſaith to vs as he ſaid to Chriſt, if you will fall downe and worſhip me, I will giue you all things you would haue: if you will leaue the ſocietie, the exerciſes, the profeſſiō, and the companie of the children of God, and of the ſeruice of God, and ſerue me, and worſhip me, in preferring your couetouſneſſe, your pride, your enuie, your luſt, before the ſeruice of God, then you ſhall grow rich, and you ſhall not be ſo ſcrupulous to ſweare for your gaine ſometime, or to lye for your pleaſure, and to coſin for riches, and *Luke.4.7.*

you ſhall haue good lucke, and ſhall haue euery thing at your hearts deſire. But if we do his will, we ſhall ſpeede as *Ionah* did, we ſhall haue the wrath and vengeance of God vpō our heads: for he hath nothing to giue vs, although he makes vs beleeue we ſhall haue great kingdomes. Yes we ſhall haue hell for our reward, which wil make al their hearts to ake which receaue it, other reward he hath none. So the deuill is alwayes a very ſeruiceable and pleaſant deuill to ſuch as fly from God: he can finde occaſiōs at all times, and meanes and inſtrumēts fit for that purpoſe. If thou wilt fly from God, the deuill will lend you both ſpurres, and a horſe, (yea a poſt horſe) that will carrie you ſwiftlie & luſtilie away vnto all vanitie and vngodlie luſts. But ſee what *Ionah* got by his iourney, notwithſtanding all the furtherances that Sathan could worke for him, he loſt his money, loſt his ioy, loſt his credit, and almoſt loſt his life too. Thus we ſee in *Ionah* what it profiteth a man to flye frō God, in obeying and practiſing the euill motions and tēptations of Sathan in ſteed of the knowen will of God, for the very dumbe creatures were bent againſt him for his diſobedience: the wind blowes as though it would ouer turne all, the waters roare as though they

will

will drowne all, the ſhip reeles and tumbles as though ſhe were wearie of all, & the mariners crie and caſt out their wares apace, as though they would looſe all: And yet the wind could not ouerthrow him, nor the waters drowne him, nor the whale eat him; and thus *Ionah* fled from God but not God from *Ionah*.

But the Lord ſent out a great wind into the ſea, and there was a great tempeſt, ſo that the ſhip was like to be broken.

Firſt God ſpake gentlie to him, *Ariſe Ionah, go to Niniuie:* then he would not go, but ſeeing wordes would not ſerue, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord cauſed a mightie tempeſt to ariſe in the ſea, which ſet them all in a maze, and made them examine both whence the tẽpeſt came, & alſo wherefore, or for whoſe ſake it troubled them ſo ſore, that *Ionah* might ſee (at the leaſt) if he would ſee it, that the vẽgeãce of God doth alwayes accõpany the ſtubburne and diſobedient whither ſoeuer they go: and for the accõpliſhment therof, that all the creatures of God are bent againſt them, to moleſt trouble, and croſſe them in their euill wayes.

God ſent a great wind.

Psal. 141.18 Isa. 13. He that made the windes, commaunded them, and they obey his voyce: the wind & the waters obey him, but man will not obey him. He saith not, that a wind arose, but saith, The Lord sent a great wind; then it was not by chance, nor yet by witchcraft, for the mariners (notwithstanding they were infidels) were not so grosse as to ascribe it vnto anie such cause, but rather thought it to be sent from some reuenging power, being prouoked to indignation by some particular person among them, that had committed some hainous fact: else why did they cast lots, to know him and find him out that had sinned, and whose sinne did procure the tempest to be sent? Though this tempest had almost drowned *Ionah*, yet he saith, the Lord sent it: so the Lord sendeth wind to bring ships to land in safetie, and the same Lord sendeth tempests to drown, & breake, and sincke other ships. Therefore *Iob* sayd when he was bereft of all his substance at once, and left as poore as might be, that the Lord had taken them from him (which also gaue all to him,) adding also a thakfgiuing euen for the persecuting hād of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such danger as *Ionah*, they would surely say with *Iob*, *Blessed be*

Iob. 1.21.

the

the name of the Lord for it.

Now the wind blowes, the water toſſes, the whale ſwims, & all to meet *Ionah* which flies from God, to ſee if they can turne his hart which ſleeps in diſobedience. The ſhip goes roundly for a time, the Prophet is ſleeping, the mariners are ſporting, their ſailes flaunting, the waters calming, the windes guiding, ſo merily ſinne goes on before the tempeſt comes. The wind blowes not yet, therfore go on yet a litle, & yet a little more, but yet the tempeſt ruſhes vpō them before they be ware of it, and tumbles them vp and downe, & ſuddenly all is like to be vndone. Now *Ionah* is in more danger then the Niniuites. And now, ó that he had ſtayed at home and ſaued his money, ſaued his credit, & ſaued his life from the danger of the furious & vnmerciful ſtreame. Here we may ſee what paines a ſinner takes, & all to hurt him ſelfe. He came to the hauen, and payd the fare, and entred the ſhip, and hoiſt vp ſailes, and went on forward, and all to flie from God, and yet he fled not from him but to him. Therfore *Dauid* ſaith, if I take the morning wings and flie aloft, lo thou art there, if I go into the neathermoſt depth, thy hand will find me out: therefore whither ſhall I flie from thee? ſo that when we thinke that *Pſal.* 139. 7. 8. 9.

we flie from God, in running out of one place into another, we do but run from one hand to the other, for there is no place where Gods hand is not, and whither ſoeuer a rebellious ſinner doth run, the hand of God wil meet with him to croſſe him, and hinder his good ſucceſſe, although he prophecieth neuer ſo much good vnto him ſelfe in his iourney. The winds could not further *Ionah*, the waters could not beare him, his ſleep could not ſaue him, the ſhip could not hold him, the mariners could not helpe him, the whale would not ſpare him, but he poore man muſt be caſt out, leſt all through him be caſt away. The ſhip that was full of wares of great value, was readie to ſinke when *Ionah* entred into it. He truſted to the winds, and the winds could not further him; he truſted to the waters, and the waters could not beare him; he truſted to the ſhip, the ſhip could not hold him; he truſted to the mariners, the mariners could not help him. What had he offended the winds, or the waters, or what had he offended the ſhip that bare him
Ion.5.23. ſuch enmitie? The winds and the waters, and all Gods creatures, are to take Gods part againſt *Ionah* or anie other rebellious ſinner.

Though God in the beginning gaue power to mā, & authoritie ouer all his crea-

tures

tures to rule them, yet whē mā sinneth God giueth power & strēgth vnto his creatures to rule & bridle mā. Therfore he that euē now was Lord ouer the waters, now the waters are Lord ouer him. But if *Ionah* had thought that God would haue brought things thus to passe, he durst not haue been so bold in this enterprise. Therfore we may see that sinne hath no eyes while it is on going. Tush (saith the foole) it is faire weather yet (while he goeth to the stockes.) *Pro.7.22.*

But God sent a mightie tempest into the sea, so that the ship was like to be broken.

Such a stirre hath God before he can come by his owne, he must crosse vs, and set him selfe and all his creatures against vs, he must straine our bodies and constraine vs to it before we will yeeld him due obediēce. The tempest must blow, the sea must rage, the ship must reele, the heart must trēble, & all must be in an vprore against vs, & God must crosse vs in all our doings afore we will returne frō our wicked wayes. The bee when she hath once stung doth leese her sting, so that she cā sting no more: so is not punishment for it goeth in generall, when one tempest is gone, another comes vpō vs, for if we be sicke, sickenesse is not dead with vs, if we be poore, pouertie endeth not, if we

be in daunger, daunger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore left his sting in vs: but all these things are Gods weapons whereof he hath store, and if thou be disobedient, he will lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience or vtterly destroyed thee.

Leuit. 26. 18. 24. 28. 36. 37. 38. 39. &c.

God sent a mightie tempest into the sea, so that the ship was like to be broken.

This ship which was so faire and goodly euen now, is now like a poore ship tost & readie to be torne in peeces, such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne vs, Gods sword must spurne vs.

I obserue that oftentimes many are punished for one mans sinne (as all the host of Israell were punished for the sinne of *Achan*, and here all the mariners for *Ionahs* sinne.) &c. To the end that men might learne thereby to admonish one another when they see them do amisse, with loue: and not to say with *Cain*, am I the keeper of my brother? for he that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe from sinne, therefore let vs take heede that a wicked one be not found amongest vs

Ioſ. 7. 5. 12. *Many punished for ones sinne, therefore suffer sinne in none.*

Gen. 4. 9.

vn-

vnadmonished. I would there were not many worse then *Ionah* amongest vs. Will you know what I thinke of you? I thinke you are worse thē Infidels, Turkes, or Pagans, that in this wonderfull yeare of wonderful mercies, are not thankefull, do not beleeue in God, nor trust in him, nor glorifie his name: but like *Pharoes* sorcerers, who seeing the great workes of God which *Moses* expressed, passing their skill, confessed saying, *Exod.* 8. 19. *Surely this is the finger of God.* So you confesse that it is the great worke of God (as you must needs,) but where is the fruites it hath brought forth in you? The Captaine saith, I haue done nothing, the souldier saith, I sturred not, but the Lord sent out a mighty tempest vpon the, & after that they escaped out handes, the Lord stretched out his mightie arme against them, and *Pharao* is drowned in the sea, so that he neuer attained the land of promise which he gaped for, and made full accompt to possesse. Further, herein we may note, that extremitie is Gods opportunitie: for when the wind had almost ouerturned all, and the waters had almost drowned all, and destruction had almost deuoured all, then, and not afore, was Gods opportunitie, to set forth his glory. While the ship reeled, and the waters flushed, and the mari-

Mans extremitie, Gods opportunitie.

ners ſhriked, *Ionah* ſlept in ſecuritie and voyde of flying, which ſhould haue admoniſhed all the reſt, and repented of his ſinne which was the cauſe thereof.

The ſhip was almoſt broken, but not altogether brokē, and *Ionah* caſt into the ſea, and then was he not almoſt drowned, but altogether drowned, had not God prepared a great whale, which ſaued his life in a miraculous maner, out of which God brought him foorth like *Lazarus* in his winding ſheete, that he might glorifie God once againe, and ſee if he could finde the way to Niniuie.

The effectes that this great tempeſt wrought were theſe. The ſhip was like to be brokē & the mariners were ſore affrayd. The ſhip which was ſo ſtrong that it might haue encountred with inſtrumēts of warre, and made ſo ſtrong that it might be able to go many voyages, and indure great tempeſtes and many waues, was now with one tempeſt and at one voyage in ſuch a taking, that they which were in it feared that it ſhould hauebeen torne all to peeces, and ſo they ſhould looſe their ſhip, their liues, goods & all: & ſo vehement was the tēpeſt, that they were fully perſwaded it was no cōmō nor ordinarie thing, but extraordinarie,

rie, & for ſome extraordinarie cauſe ſent vpon thē by ſome great diuine power. And the mariners (which liue in the ſea almoſt like the fiſhes, and haue the waters as their neceſſarieſt element) now trēbled for feare, like women which ſhrike at euery ſtirre in the boat, & like little childrē when they are frighted. Now theſe couragious fellowes are brought downe by daunger, which defied daunger, like a young ſouldier which ſtarteth at the ſound of a gunne. *Mariners like the fiſhes.*

Then the mariners were afrayd, and cryed euery man vnto his god, and caſt the wares out that were in the ſhip to lighten it thereof. But Ionah was gone downe into the ſides of the ſhip, and he lay downe, and was faſt a ſleepe.

This verſe is deuided into two partes. The firſt, that the mariners at this ſodaine ſtorme were frighted and caſt into a maze. The ſecond as touching *Ionah* his ſleeping. After that God had ſpokē gentlie vnto *Ionah*, & ſaw that his wordes would not moue him, the Lord ſent out a mightie tempeſt like the meſſengers which were ſent to cōpell folkes to come to the banquet: ſuch a ſtirre hath God before he can come to his due, he is faine to ſummon vs by all his creatures afore we will yeeld vnto his voyce. *Luk.* 14. 23.

They cryed euery man vnto his God, and caſt

forth their wares into the sea, &c.

This is no vsual matter among mariners, vntill they plead for life and death, for now or neuer they must besturre them. *Euery one vnto his God:* which sheweth that they were of diuers nations, for among the Gentiles euery natiō had a seuerall God whom they worshipped. *Chamos* was the god of the Moabites, & *Belzebub* the god of the Ebronites, *Dagon* the god of the Philistines, and the Ephesians worshipped *Diana*. Whē the wicked see that all their inuentions will not bring their enterprises to passe according to their minde, but are in extremitie, and like to be cast away for want of succour, thē they flye vnto God being driuen by compulsion as a beare vnto a stake, and they crouch and kneele, and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, & as it were thinking to deceaue him by their hypocrisie.

1. Sam. 5. 5.
Act. 19. 35

In our necessitie we flie euerie one vnto his god (as these mariners) in whom we repose our confidence: euerie one flieth vnto those vanities which most feed their humor, perswading them selues of sufficient releefe from them. Come Phisicke heale me; come musicke cheare me; come dainties feed me; come gold enrich me; come flatterie please me;

In necessitie euery one flyes to that he hath confidence in.

me; come mirth glad me; come honors aduance me;& come all pleaſures when I wiſh for you, come when I need and I will truſt in you:ſo euery man doth flie vnto ſuch vanities (in their neceſſitie) as they take moſt pleaſure in, ſuppoſing that they are able of them ſelues to eaſe them:ſo leauing the creator which is all powerfull in him ſelf,& running to his creatures, which haue no power ſaue that they receiue from him. *Euerie one vnto his god.* That is, in the time of neceſſitie euerie one doth flie for helpe and eaſe vnto that, wherin he repoſeth moſt confidēce: ſome run to their coffers,thinking that there it is that is able to procure eaſe frō any troubles: other ſome run to their delights and wanton ſports, ſuppoſing that there is no trouble ſo great, but it will eaſe them of it; ſome to their glorious attires & coſtly iewels, as thinking thoſe can make them acceptable in the ſight of God:ſome to their daintie meates: ſome to their ſoft beds and eaſie ſtandings,&c. But when they begin to perceiue that theſe wil not helpe,which they in all the time of their proſperity repoſed their confidence in, and made more account off then God, then they begin to crouch and kneele, & to ſeeke out the true God in hope of releeſe. If thou canſt heale thy ſelfe, what

needest thou a phisitian? or if thou canst help thy selfe out of troubles, what neede hast thou of succour? Therefore these mariners seeing that they could not helpe themselues, cried vnto their gods, and laboured with all their strength that they might not be cast away. First they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the ship of them, which rule is necessarie to be vsed of all Christians in their necessities: first to seeke for ayde and assistance at the hands of God, and then to vse all such good meanes to helpe them selues, as God shal enable them to do, trusting that of his goodnesse he will blesse their endeuors, else may they go ouer all the world to seeke helpe & haue none, for there is no other way. God in deed is the last refuge, but he is also the first refuge which is to be sought vnto, for he is Alpha and Omega, the first and the last.

In necessitie first pray, the vse lawfull meanes.

And cried euery man vnto his God.

They did wel in that they prayed, but they prayed not well, for they prayed euery man vnto his god, that is, vnto fayned gods, gods in name but not in nature, & such gods they were, as could not helpe so much as them selues.

And

And they cried. Which sheweth that their gods were deafe and could not heare them, no more then they could helpe them. Here is a distinctiō in prayer: the righteous pray when they are in need, but the vngodly rore and crie like beares without their pray, for they dispaire of helpe before they pray for it. *Euerie mā vnto his god.* They prayed much like the Papists, which in extremitie cry out some to one saint, some to another, some to saints some to Angels, for they thinke, if one will not helpe another will. But true prayer hath two wings, betweene which it must be carried vp to heauen, else it cannot ascend at all, namely faith and loue, without which no prayer can be acceptable or amiable before God. These cried and prayed, & their prayers did beate the skie, but could not lay the tempest, yet their prayer is here noted, to shew the custome of naturall men: for the heathen do wel perceiue that there is a God, (nature and experiēce doth teach it them,) who hath made the stately and most glorious frame of the world, with all the excellent creatures therein, yet they know him not. For though the lamps be wasted since *Adam* cōsulted with the deuil that he might be a God, yet there is a litle light which still dwelleth in darknesse, like a sparke hid in

Papistes to their sundrie Saints.

Prayers wings to bring it to heauē: faith and loue.

ashes. They would not haue prayed at all, but that nature taught them that there is a God, whose mightie power they beheld so expresly in all the creatures, that they imagined it to be impossible for one God to worke them all: therfore they thought that there were diuerse gods as there were diuerse seasons, diuerse nations, diuerse trades, diuerse languages, diuerse and sundry kinds of all things; and so diuerse nations worshipped diuerse gods. Euerie of these mariners did now in their extremitie call vpon his god, euerie one vpon that god which he thought most highly off, and in whom he hath in his prosperitie reposed most confidence. And now while none could help but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that it had bene sufficient to prouoke the Lord vtterly to destroy them, if his mercie were not wonderfull ouer all his works, therefore blessed is he that hath the Lord for his God. What trouble soeuer commeth vnto the child of God, yet he hath some consolation, patience, and moderation of mind, to beare it withall, but when the Lord sendeth aduersitie vnto the vngodly, they haue such a guiltie conscience, that

Seeking to lay the tempest, they increase it.

Psal. 144. 15

that whē they feele the great hand of God, they are euen distracted of their wits, and made as it were senslesse, that they know not what they do: yea when trouble comes, it makes them like a heedlesse bee, which buzzeth about she knowes not whither, or like the swallow, which by compulsion of the wind, flyeth backward & forward till it fall into the sea, or like *Cain* whose head was giddie, that he knew not whither to go, fearing to be slaine of euery one whom he seeth. *Gen.4.*

And cast the wares out that were in the ship into the sea.

Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues thereby, for though many will venter their liues for riches, yet they rather part with all their riches then their liues. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. *Psal.66.18*

And *Paule* saith, though I cast my life into the fire if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing, if I cast not away sinne, I cast away all. *1.Cor.13.3.*

Cast away sinne or thou castest away all.

Some will giue to the poore, and yet vse extortion and vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts it profi-

teth nothing. Though they thinke them selues beneficiall to the poore thereby, yet God will accept of them but as hypocrites, he will none of their oblations, vntill they haue humbled them selues and reformed their owne hearts before him from such vncleanneſſe.



THE PVNISHMENT OF IONAH.

Ionah 1.5.6.7.

5 *But Ionah vvent dovvne into the ſides of the ſhip, and he lay dovvne and vvas faſt aſleepe.*

6 *Then the ſhip-maiſter came vnto him and ſaid, vvhat meaneſt thou ô ſleeper? ariſe and call vpon thy God, if ſo be he vvill thinke vpon vs that vve perish not.*

7 *And they ſaid euerie man to his fellovv, come let vs caſt lots, that vve may knovv for vvhoſe ſake this euill is come vpon vs: ſo they caſt lots, and the lot fell vpon Ionah.*

THey prayed vnto their gods, & their gods were now deafe whiles they were toſſed, and *Ionah* is gone to ſleepe when he ſhould haue bene better

occupied: we come hither to heare the word, and here we fall a sleepe, but it were farre better we were away, for we sleepe when we should heare, and so we sleepe in sinne: therefore let them now giue eare that are a sleepe, and thinke that the shipmaster doth iogge vs by the elbow as he did *Ionah*. Now we are come to *Ionah* his sleeping; not that we should sleepe with him, but by his sleeping to be warned of our securitie, and we shall see him waked, that we may learne to wake with him. By *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, whē they listen to the serpēt they are like chāgelings: For when they forget God and his word, and bid conscience adew, they sleepe in sinne, and sleepe to death like one sicke of the lethargie.

Ionah his name signifieth a doue, as I haue told you, and it may well be compared, for as the doue being gone out of the Arke could finde no rest for the sole of her foote till she returned into the Arke againe: so when *Ionah* rose vp frō the presence of the Lord, he could finde no rest for his minde, neither by sea nor land, vntill he returned againe vnto the Lord.

The cause of *Ionah* his going downe to sleepe, was to ease his mind, for it was grie-

uously

mouſly troubled. Therefore now, ô that *Ionah* could ſleepe till the tempeſt were paſt, but it will not be, for the tẽpeſt is ſent purpoſely to waken him.

And he was faſt a ſleepe.

See how litle *Ionah* is aſhamed of his ſinne: all the world ſmarted for it, and yet he ſleepes, as if he ſhould ſay, neither the winds blowing, nor the waters toſſing, nor the ſhip reeling, nor the wares caſting, nor the mariners crying, with all this ſturre, ſhould moue him, waken him from his ſleepe, or raiſe him from his ſinne. Now *Ionah* might ſay, I was a ſleepe, and all might haue periſhed for me, if one God had not helpt more then all the reſt, for *Ionah* ſleept, but God waked, and called to the windes and the waters ſaying, waſh him, but you ſhall not drowne him: feare him, but you ſhall not kill him: whippe him, and when you haue whipt him, ſend him to me, that I may ſend him to Niniuie. It ſeemeth that *Ionah* was faſt a ſleepe, when the windes ouer him blowing, and the water vnder him toſſing, the ſhip about him reeling, the mariners by him crying, the wares ouerboord in caſting, yet *Ionah* felt nothing, but ſleept as if there were no ſturring.

Ionah ſleeps whiles all elſe ſturres.

We go farre beyond *Ionah* in ſecuritie,

for the Lord causeth the tempest to blow downe houses, the heauens to thunder ouer vs, the earth to quake vnder vs, the water to ouerflow the land, fire to consume vs and all that we haue, frost and snow ready to kil vs with cold, and all things in an vproare round about vs, thereby alwayes crossing vs one way or other, and so to put vs in minde of our dutie, the neglect wherof is the cause of all these troubles which the Lord doth send vs, but we sleep with *Ionah* in our negligence, voyde of feeling, because we consider not, nor search out as the mariners did, for whose sake these tempestes or troubles are vpon vs, whereas euery crosse should sturre vs vp to amendement of life. *Ionah* repented of his disobediēce, that we should repent of ours: should we follow his example, whē we see it to be so euill that he repēted it? if we do; God will deale more roughly with vs then he did with *Ionah*, for the Lord caused a whale to swallow him, and afterward to cast him vp againe, but we shal be swallowed of that Serpēt which neuer restoreth againe. He should haue bene their teacher if he were not a sleepe, he should haue taught them to pray aright if he had any good feeling in him. For all this while we read not that *Ionah* once condē-

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ned his thoughts, not so much as once to say in him self, *Ionah* take heed what thou doest, thou knowest how God may handle thee vpon the waters; if thou flye, he can ouertake thee, or if thou hidest thy selfe, he will finde thee out. How should we be strong if a Prophet, and such a Prophet as was the figure of Christ could not withstand this one temptation, but suffred him selfe to be led away so farre that when he should run, he lay still, and when he should cry, he held his peace, and when he should preach at Niniuie, he is going to Ioyter at Tarshish? and so Niniuie is in her sinne, yet Niniuie is in better case then *Ionah*.

In Ionahs sleepe two things.

In *Ionah* his sleeping we note and obserue two things. The first is, that when we thinke our selues most at rest, then we are in greatest daunger, when the shipwracke is at hand, then *Ionah* is a sleepe, when *Herode* was vaunting, then he was stricken, when *Nebuchadnezzar* was in his greatest pride, then he was turned out, when *Balthasar* was banqueting, the hand wrote his cõdemnation, when the rich man said vnto his soule, thou hast inough, then his soule was taken frõ him and his goods also, when the Philistines were sporting, thẽ the roofe fell, and thus wrath ouertaketh sinners whẽ

Most secure in greatest daunger.

Act. 12. 21. 22.

Dan. 4. 27. 30.

Dan. 5. 4. 5.

Luk. 12. 19. 20.

Iudg. 16. 25 30.

Suddẽly destroyed.

they least thinke of it, like a Leopard which is taken while he sleepeth, or a byrd when she singeth, therefore suspect thy pleasures like a baite.

2 *Sinne pleasant whiles it is in doing*

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweet, not painfull, but pleasant, like a harlot which sheweth nothing but her brauerie and bewtie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezi* lied for gold with delight, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with gladnesse, and so sinners go merily, till wrath ouertakes them at vnwares like the foole, I will sit a little longer, and fold my hands together a little, yet a little, and a little lōger, so I haue done it, and I was not espied, but at last it choppes him ouer the eares, & the tempest cōmeth & bloweth him quite away. Where art thou now *Ionah*? why didst thou not remember the end? the Serpents sting is in her taile.

2. *King.* 5. 27. 30. *Gehezies briberie.* *Gene.* 9. 21. *Noahs wine.* *Dauids adulterie.* 2. *Sam.* 11. 4. *Prou.* 10. 24. 33.

Then the ship-maister came vnto him and said, what meanest thou ô sleeper, arise and call vpon thy God.

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the ship-maister wakens him: It may be the mari-

ners

ners may do him more good then the tempest; it is good to vse all good meanes in extremitie. Whom sinne should waken, perill cannot waken; the windes are not loude enough, nor the waters rough enough, therefore the ship-maister must waken him, else all shall be endangered. If the winds will not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him; if he will not be wakened, let him perish in his sleepe, and die in his sinne.

Now marke who is a sleepe, and who wakens him, *Ionah* is a sleepe, and the mariners waken him, an Israelite, an infidell: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his dutie by a mariner? this is a shame for *Ionah*, that he which should teach the Niniuites, the mariners told him his dutie, he that should waken others, must be wakened by others, and he that should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doth vexe them with a foolish nation, as he reproued *Abraham* by *Abimelech*, and *Balaam* by an asse.

A Prophet wakened by a pagan.

So God often shames his seruants.

Gen.20.9. Num.22. 28.

Now one might aske *Ionah*, saying, why

didst thou write that thou fledst from God: or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus laid open thine own shame, thou mightest haue bene reckened as one of the best Prophets, therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience, for as *Paule* saith, whatsoeuer is written, is written for our instructiō, and *Ionah* would neuer haue written it, had it not bin for our sakes. If he hath done thus much for vs, which way shall we requite him? That which he would haue vs do for him is this, to be warned by him, to suppresse all euill motions, not suffering them to take effect as he did.

What meanest thou ô sleeper? arise.

Now the mariners waken him, as if they should say, why *Ionah* dost thou not see how we are enclosed, doest thou not behold our wares cast out? why doest thou not come & labour with vs in this dangerous time? is this a time to sleepe in, when we are all in perill of our liues? shall we crie, & thou be mute? shall we labour, and thou rest? shal we fight and thou flie? this is no time to sleepe, it is a time to pray vnto thy god for his assistance, & to vse the meanes that may saue our liues. Now *Ionah* did not snap like some currish dogges,

dogges, and bite him that wakened him, but he ariseth and confesseth his sinne, being content to beare the punishment, and when *Ionah* remembred him selfe, the windes and the waters remembred them selues, and became quiet.

Manie of you come to heare the word, & here you fall a sleepe when you haue most neede to be waking, but I am glad I haue now gotten a text to waken you, for now I can not reade my text, but I must say, what meanest thou ô sleeper? arise: but I pray you, haue not I wakened you, and yet you sleepe againe? If you marke what is said vnto you, you are a sleepe though your eyes be open, and if you were as wise as *Ionah*, you would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the mariners. If you were as wise as *Ionah*, you would thanke him that wakened you. *Salomon* saith, that he which reproueth, shall haue more fauor of a wise man, thē he which flattereth. The Lord Iesus saith, wo be vnto that seruant, that when his master commeth he shall find sleeping, canst thou not watch one houre, saith he to *Peter*: cā you not wake while I speake vnto you? You all would be *Against sleepers.*

found in the Church when the Lord commeth, but you would not be found sleeping in the Church, you are watched (I see you not below) and none of you can steale a nap & not be spied, but when your eyes be most shut and see least, then most eyes be vpon you, and I can as well stand in this pulpit vnseene, as you can sit and sleepe there and not be espied. I maruell how you can sleepe hauing so many eyes looking on you, so many clamors in your eares, and God him selfe speaking vnto you. Shall I continue iogging till you be wakened? how long shal I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long? for I can not conuert you from your sleeping. What would you do if I read some Homilies vnto you, whereas you cannot waken, while I preach vnto you and speake against you? If you should see a traitour sleepe vpon the hurdle, or if you should see men sleepe with mdate in their mouthes, would you not maruell? yet euen so do you while I denounce the great iudgemēts of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vayne. There is a countrey whereof it is said, that it is night with them, when it is day with

vs, I thinke that countrey be here, for how manie are here that haue lost their eyes and their eares since they came hither? If all of you were, as manie of you be (I meane a sleepe) the strangers which come hither to heare, would thinke that you were all dead, & that I preach your funerall sermon, therfore for shame leaue your sleeping. What meanest thou ô sleeper? arise, sleep no more, and I will waken you no more.

Arise and call vpon thy God, if so be he will thinke vpon vs, that we perish not.

After that the ship-maister had wakened *Ionah*, he bids him call vpon his God, as if he had said, watch and pray; he speakes like a Saint, yet he is an infidell, he sayd not, call vpon our gods, but call vpon thy God, the ship-maister would not call him his God, but (saith he) call vpon thy God, and it may be he will helpe vs: but if he had sayd, call vpon our God, when he sayd call vpon thy God, and if he had said he will helpe vs, whē he sayd if so be he will helpe vs, then he had shewed some sparke of faith. Because he wāted helpe and comfort, he bids him rise, and because he was fearfull, he bids him pray: it may be (saith he) he wil thinke vpon vs, that we perish not, as if he had said, *Ionah*, we know that thou hast a God as well as we, and

therefore we say call vpon thy God, for now any god may serue, therefore now if euer thou didst pray in thy life, fall to it now, for if any god do helpe, it is good inough. Thus Sathan leads men a blind way with zeale in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither able to heare nor assist them: and when they perceaued by wofull experience that there was no kinde of succour to be had that way, they flie to God, & then Sathan laboureth to vndermine that confidence and expectation of helpe, and to place in stead therof doubtfulnesse and infidelitie. Thus Sathan wil be sure to loose nothing by his bargaine any way. That God that layeth the tepest now shalbe our God, and we will worship him (saith the mariners) now therfore *Ionah* cal vpon thy God, for we haue cryed all the rest, and if he can not helpe vs, we are all gone and lost, for we haue called vpon all our gods, we haue laboured hard to mend our state, we haue cast away our goods to lighten the ship, but all in vayne, for we are no whit the better, like the woman which had spent all her substance about Phisicke, yet all could not helpe her til Christ came: so the Papists while they are well, they pray vnto euery

Luke. 9.

Saint,

Saint, and Angell for succour against the troublesome times, but in extremitie or at the point of death none of them can helpe, so that then they are faine to flye vnto God or be destitute, as like Idolaters as one fly is like another: they are like the heathē which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest, some hold on the one, and some one the other. Some say if *Iohn* be with me, I care not for all the pettigods, because I hold him chief: so another saith if *S. Gabriell* be with me, I care not for the rest, and some raise great disputations whether this Saint, or that Saint, this Angell, or that Angell be better, whether our Lady of Bullen, or our Lady of Rome be surest; whether *S. Iames* of Callis, or *S. Iames* of Compostella be strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one god will not helpe another will, as though the gods were contrary one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes and another heales.

Call vpon thy God.

They bid him call vpon his God before they knew him, but the faithfull would not

Infidels desire the faithfull to pray for them.

worship a false god though they may be helped. By him by the exãple of these mariners, we may learne the substãce of euery temptation that doth vndermine vs, and we shall see that it will bid vs do this euill that this good may come of it: marke when soeuer thou art motioned to euill, if it do not promise thee some goodnesse to come of it. But the seruaunts of God ought not to do that which is euill, though they may gayne all things that can be wished by so doing: for they haue learned their lesson, & how to answere Sathan at such times: why temptest thou me Sathan? for it is written thou must not do euill that good may come of it, and this is the armor called *Scriptum est* wherewith the Lord ouercame the deuill in the wildernesse: here we may see the difference betweene the faithfull and infidels.

Sinne alwayes promised good.

Rom.3.8.

Call vpon thy God.

The truly faithful desire not infidels to pray for them.

The mariners bid *Ionah* pray to his God in their behalfe, but *Ionah* saith not to the mariners pray to your gods in my behalfe. And this is also manifest that a Papist will say vnto a zealous Protestant, and one that liues well, pray for me, but a Protestant, if he be any thing zealous, wil not say vnto a Papist pray thou for me, knowing that whē a Papist doth pray he doth it to Idols, Saints,

or

or Angels, and therefore their prayers are abhominable in the ſight of God, and therfore they will not bid them do it, becauſe they will not do euill to the intēt that good may come of it, whereby it is manifeſt that our Religiō is the true Religion our aduerſaries thē ſelues being iudges. And ſo *Pharao* ſaid to *Moſes* pray for me, but *Moſes* ſaid not to *Pharao* pray thou for me. *Saul* ſaid to *Samuell* pray for me: but *Samuel* ſaid not to *Saul* pray thou for me; therefore the mariners had need of *Ionah* to pray for thē, & why ſhould not all pray to *Ionahs* God, and *Pharao* pray to *Moſes* God, ſeeing God hath ſaid call vpon me in trouble and I will heare thee? *Call vpō thy God* (ſay they). Whē they ſaw all the other gods wold not helpe, they ranne to another whom they knew not, yet hoping for to be helped by him, becauſe they thought ſome God there was that could do it: ſo the Papiſts run frō one god to another, from *S. Dominicke* to *S. Frācis*, & why ſhould they run frō *S. Dominicke* to *S. Francis*, but that they miſtruſted *S. Dominicke*? and ſo they go forward, but in the end the vnknowen God is thought to be the beſt: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught thē all one prayer vnto one onely God.

Exod. 88. 28. *&c.*

Pharao deſireth Moſes, Moſes not Pharaoh.

1. *Sam.* 15. 25.

Pſal. 50. 15

If peraduenture he will thinke vpon vs that we periſh not.

This if, perhaps, and peraduenture coſt *Adam* Paradiſe, thriſe three wordes were changed: the firſt, God ſaid to *Adam*, if thou doeſt eate of this tree, thou ſhalt ſurely dye, then *Euah* reported theſe wordes thus: leſt peraduenture we dye, the Serpent ſeeing her in ſuch a minde, ſo careleſſe or forgetfull of the commaundement, he came and quite changed the matter and ſaid, you ſhall not dye; thus ſinne creeps vpon vs while doubtfulneſſe remaineth in vs: ſo God ſaith you ſhalbe ſaued, the trẽbling fleſh ſaith peraduenture I ſhall, &c. then cõmeth Sathã, & he ſaith thou ſhalt dye. So that if you wil aske what is the faith of ſinners, or if you would haue it defined it is this: peraduenture yea peraduẽture no, if you wil aske me, whereupon this faith is grounded, it is vpon ifs, & ands: this is the faith of the vngodly, to ſay, if ſo be God will helpe vs, for they cãnot aſſure themſelues of any helpe. But we may not doubt of our God and ſay, it may be, or if peraduenture: for we may freely pray to our God with confidence, and may ſay, our God and the God of *Ionah* wil ſurely helpe vs, and hath helped vs, but yet let vs know that we haue ſinned like infidels, and do deſerue

Sinners faith.

ſerue to be puniſhed like the Egyptians.

If ſo be he will &c.

This *if* commeth in, like a little leauen which ſowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, and this ſame litle thiefe hath ſtolen away all the Papiſtes faith. Wickedneſſe lyeth ſicke in bed, and calleth to euery one that commeth by, call vpon thy god & pray for me, if ſo be he will looke vpon vs and helpe vs, and ſo the beſt hope when the tempeſt commeth is preſent death.

If ſo be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble, he thought vpon vs and layd the tempeſt when our enemies called vpō their gods, Saints, and Angels, but what do we meane beloued, whē mercy is come, to ſend for iudgement? for though we be ſaued with Iſraell, we haue deſerued to be plagued with *Pharao*, becauſe we are not thākfull for this, namely that the Lord hath thought vpon vs in our diſtreſſe, for he trauelleth with mercie, and laboureth till he be deliuered, he goeth loden like a bee but wants a hiue.

There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue, the hand of God is a bountifull and a mercifull hand, a hand lodē

A good hand.

with liberalitie, full of gracious gifts, therefore let vs ſtretch foorth the good hand to receiue it, (thankfully to embrace it, cheerfully to entertaine it, and carefully to keepe it) let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer, for who ſo commeth with this hand ſhall be filled, and who ſo commeth without it, ſhall go emptie away, becauſe they haue deſpiſed the wayes of God: for when I inſtructed them they would not heare, & what I taught them they would not learne ſaith the Lord.

Pro. 1. 24. 25.

And they ſayd euerie man to his fellow, come let vs caſt lots, that we may knowe for whoſe ſake this euill is vpon vs. So they caſt lots, and the lot fell vpon Ionah.

Now we are come to caſting of lots, that we may know who troubles the ſhip: for the ſhip is toſſed and readie to ſinke, but no man will confeſſe who is the cauſe thereof, therfore they haue concluded among themſelues ſaying, come let vs caſt lots that we may find him out.

1 Danger made them feare, and feare made
2 them gather together their wits, and droue them into an earneſt examination of the cauſe thereof, and perſwaded them to vſe ſuch meanes to auoyd theſe dangers, as were
3 beſt knowen vnto them, whereupon they prayed

prayed vnto their gods, & seeing they could not mend them, then they fall to casting of lots, thereby to find out him that was the cause of all this sturre, for they thought assuredly this tempest was sent from some angrie god, to molest them all for the sinne of some notorious wretch that was gotten in amongst them, whom now they labour to find out by casting of the lots. They did not vse to cast lots, this was no custome amōgst the mariners, but the tempest was so strange that verie infidels might perceiue therin the mightie power of God. These were like worldlings, which neuer confesse God, but when he commeth in a tempest, they will not see his mercie vntill his iustice appeare, like *Pharaos* sorcerers, which confessed not Gods maiestie while they lued at ease, but when the Lord plagued them, then they cried out, this is the finger of God. *Exod.* 8. 19.

Let vs cast lots.

The lot fell vpon *Ionah* in the end, not because he was the greatest sinner of thē all, for so is the opinion of the common people, to censure them worst whom they see most afflicted. If anie one be seene to beare his crosse, then manie will say, this is a wicked man, and so thinke well of them selues, supposing that God is bent against them to *Luke.* 13. 1. 2. &c.

A good hand.

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prayed vnto their gods, & seeing they could not mend them, then they fall to casting of lots, thereby to find out him that was the cause of all this sturre, for they thought assuredly this tempest was sent from some angrie god, to molest them all for the sinne of some notorious wretch that was gotten in amongst them, whom now they labour to find out by casting of the lots. They did not vse to cast lots, this was no custome amōgst the mariners, but the tempest was so strange that verie infidels might perceiue therin the mightie power of God. These were like worldlings, which neuer confesse God, but when he commeth in a tempest, they will not see his mercie vntill his iustice appeare, like *Pharaos* sorcerers, which confessed not Gods maiestie while they liued at ease, but when the Lord plagued them, then they cried out, this is the finger of God. *Exod.* 8. 19.

Let vs cast lots.

The lot fell vpon *Ionah* in the end, not because he was the greatest sinner of thē all, for so is the opinion of the common people, to censure them worst whom they see most afflicted. If anie one be seene to beare his crosse, then manie will say, this is a wicked man, and so thinke well of them selues, supposing that God is bent against them to *Luke.* 13. 1. 2. &c.

plague them. For he correcteth them as he did his Sonne, but if iudgement begin at the house of God, what shall become of the vngodly?

2.Pet.4. 17.18.

Then they said euerie man to his fellow, come, let vs cast lots, that we may know &c.

Euerie man excuseth him selfe, though they be sinners, yet they are not great sinners. They thought that there was but one sinner among them, for euery one of them said it is not I: they were not of *Dauids* spirite, who when he saw the people plagued, said, Lord it is I.

2.Sam.24. 10.

They had past many tempestes before, but they neuer cast lots, for their casting of lots doth note some speciall danger, supposing this tempest to be sent from some angrie god, and that for some one mans sinne amongst them, therefore they determined to seeke him out by lots: and hauing found him, to sacrifice him vnto the god that was so offended by him. But if they knewe the angry gods, they should haue taken their sinnes by the throte, and sacrificed them vnto them. In that they cast lots, it sheweth that their heads were full of doubts in this time of extremitie, for the wind sayd, I will ouerturne thē, the waters sayd, I wil drowne them, the ship said, I cannot hold them, the

mariners

mariners said, we cannot help *Ionah* nor our selues, for God was gone from them, and *Ionah* his conscience accused him, within sin was bleeding, and God knocked at the dore of his heart, saying, it is for thee the tempest is come thou fugitiue. It doth not appeare that *Ionah* doth free him selfe, in that he said nothing but hid him, went to sleepe, and tried it by the lots, for he thought, it may be the lot will fall vpon me, like a thiefe which (notwithstanding) in his owne heart he knowes himselfe guilty of that wherwithall he is charged, yet will not confesse vntil the matter be throughly sifted out and proued to his face, in such sort that he cannot for shame denie it. For euerie man would extenuate his sinne and diminish it, and euerie one thinketh his sinne salued, when he excuseth him selfe. Let *Adam* be his owne iudge, and he will say the woman tempted him to sinne, and let the woman be her own iudge, and she will say, yonder serpent perswaded her to it, let euerie one be their own iudge, and there will be such posting off of sinne, that neuer a one will be found guiltie. Therefore if God had not sifted out this sin the better, *Ionah* would not haue confessed. Christ saith, he that breaketh the least commandement, and teacheth others so, shal be

Euerie man shifts off sin vpon others.

Gen.3.12. 13.

Mat.5.19.

least in the kingdome of heauen, but none are accounted sinners, vnlesse they be openly detected of some notable and hainous crime. If they be dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the sabboth, sleepers at Church, and such like, these are counted no sinnes, but rather recreatiõs, for they count them no sinners, vnlesse they be traitors, theeues, open and grosse idolaters, and such like capitall crimes, no nor these neither, were it not for feare of the law, for none but Publicanes were counted sinners, all the rest were good fellowes & iust men. There is none that will be so impudẽt as to say that he hath no sinne at all, or as the Pope, to say that he can not erre, for he that aduaunceth him selfe shall be as the least in
Luk. 14. 11. the kingdome of heauen, or as we call it, a squire of low degree. The Papistes say, that thoughts, words, & such like are but venial sinnes, for there be veniall sinnes and mortall sinnes. Did you euer reade of these veniall sinnes in the Scripture? but you thinke they haue nothing but the Scripture: yes, they haue decrees, they haue decretals, they haue visiõs, & they haue a Pope that cannot erre: and thus they lessen the price of sinnes, and they can buy sinnes, sometimes for money, sometimes for Masses, and sometimes for o-

ther rewards, & by holy water many sinnes are washed away, because they are veniall: but if the deuill turne good vnto euill, God turneth euill vnto good.

The Gentiles had a custome, that in the time of common plague, they sacrificed one for the rest, this custome they tooke by imitation of the Iewes in offering beasts, and of *Abraham* in offering his sonne. And thus the deuill tooke aduantage to do euil by the seruice of God, in moouing the Gentiles to worke abhomination, by offering men in imitation of the Iewes sacrifices.

Then they sayd, come let vs cast lots.

The mariners were not so wise to preuent the tempest before it came, as they were to lay the tempest when it might not be layed: Now whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therfore no president for vs, but so farre may we vse them as the word doth leade vs. There are two goats brought to *Aaro* that he might cast lots, to see which goat should be killed, & which should not, these goats signifie Christ, for as he died, he liued againe, and as he was buried, he rose againe. Againe the land of Canaan is parted by lots, to see what part each tribe should inhabit. Againe, that theefe *Achan* is found

Leuit. 16.

Numb. 33.

Iosue 7.

out by lots, first by his tribe, then by his familie, and lastly by his particular person.

1. Sam. 1. Againe, it is sayd that *Saule* was chosen king by lots, and lest anie should haue said, that it was his good lucke, his good lot, or chaunce to be king, therefore the Lord appointed that he should be annointed before we was chosen by lots.

Actes. 2. Againe *Mathias* is chosen by lots to the Apostleship in stead of *Iudas*, so that it is lawful in some cases to cast lots, and it is not vtterly vnlawfull, so that they do attribute nothing vnto them, for the lot is cast in the lap, but the disposition thereof is from the Lord: therefore they must not say that it is their chaunce, fortune, or good lucke, for so they make an Idole of it, and robbe God of the honour due vnto him.

Pro. 16. 33.

It was not *Saules* fortune to be king, but Gods mercy; it was not *Ionahs* chance to be cast out, but Gods iudgement; lots may be vsed to preuent strife, whē all other meanes haue bene vsed, as sometimes brethren do deuide their inheritance by lots, as the children of Israell diuided the land of Chanaan. In the Church of Geneua there is an order that in the time of plague, there should be an house set a part for the sicke to lodge in, and lest they should be vncomforted they chuse

out

out a Minister by lots to do it.

Then they said come let vs cast lots.

Now we are come to put vp our suits to the Court of Lawyers, to see if they will do any thing for God, for cõscience, or for loue, that they would end their suits quickly, and let the poore clients haue equitie. Some say that Lawyers be good vntill they be counsellers, like Lyons which wilbe gentle vntill their tallants grow: be not offended but amend for malice speakes not.

I am perswaded that if the lots were cast to see who troubles the ship it would fall vpon the Lawyers, be not offended but amẽd for malice speakes not. A poore client commeth foorth accusing one, and going home accuseth an hundred, for so many seekes to gaine by him, so few seekes to further him, and so many seekes to hinder him, that all his gaine is but labour and losse. For a small matter many will come to law, to striue for that which with reason might easily be attained without such contention, and others seeke to enrich themselues with contending for a smal matter at the law with their neighbours, yet in the end loose that they sought, and that they had beside: and so they contend and striue about a thing commonly til the Lawyer hath gained more by them then

the thing which is in controuersie is worth. These are like the mouse and the frogge, which strouе so long about marsh grounde till the kite came & tooke it from thē both. Others will come vp to law about a small matter, & therein so intangle thēselues, that they cannot rid their hāds of it, vntil it haue almost vndone them, like a seely sheepe that is hunted of a flie which runneth frō bush to bush, & euery bush catcheth a locke of him, so that the poore sheepe is thredbare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs frō Court to Court to sue, to plead, till he haue spēt his cloake for his coate, were it not better to haue cast lots for the coate at first? for the law is like a butlers boxe, play still on till it come to the candlestycke. Therefore it is lawfull for to end a controuersie in a hard matter, to vse this meane whē other meanes haue bin tried. Now whether it be lawfull to cast dice (if lots may not be vsed as I haue proued but in hard matters & weighty causes) when the thing is doubtful, and all good meanes are tried before to auoide strife: that question is decided which none but voluptuous men make question off, namely, whether dice-play be a meet exercise for a Christian soule. Salomon saith the lot ceaseth cō-

Arguments against casting.

Pro. 18.

tētiō to ceasse, therfore lots are to end striffe: but these lots make striffe, for before thou takest the dice thou knowest thine own, and no man striueth to take it frō thee, but whē thou castest the dice, thou doest (as it were) aske whether thine owne be thine own, and so makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venterest to lose them when thou needest not? doest thou not deserue to forfeit thine own, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a dye? *Esau* did not sell his birthright so lightly but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing and thou spendest it vainly. But the mariners did cast lots to find out the sinner, they did not cast dice to see who should win, as dicers do, for to whom the lot falls, he takes all which deserues to loose all as well as the others, and hath no right vnto it by any law, for God hath not alowed one man to take an others goods for the tripping of a dye, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfully, vngodly, vncōscionablely to take them. Besides the brawles, cousinages, the othes annexed to this game, which would not agree

with it vnles it had bene a meete cõpanio for them, thou takeſt another mãs goods for nothing, whereas God hath appointed thee to
Gene. 3. 19. get thy liuing with the ſweat of thy brows, for thou takeſt away that which others haue ſweat for, & whereas thou ſhouldeſt liue by
4 working, thou ſeekeſt to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well, tell me, what
5 thinkeſt thou? for euery ſinner doth cõdẽne in his prayer to God that which he excuſeth before men: if they which are gamſters repent it, how can they which are gamſters
6 defend it? Thou ſhouldeſt do nothing but that thou wouldeſt haue God find thee doing: if he ſhould come to iudgemẽt, wouldeſt thou haue him take thee at dice? I am ſure thou wouldſt not haue God ſee thee ſo vain-
7 ly occupied: neither canſt thou thinke that Chriſt or his Prophets or Apoſtles, or his Euãgeliſts were dicers, for no ſuch lots are named in the holy Scriptures, & yet the Lords day is moſt prophaned with his exerciſe, & cardes and dice tables, as though they kept all their vanities to celebrate holy dayes.
8 What haſt thou to alledge for dice, now euidence is giuen vp againſt thẽ? haſt thou any patron to ſpeake for thẽ, but thy vaine pleaſure & filthy couetouſnes which are condẽned

ned already. and therefore haue no voyce by
law: take away these & take away dice. The
patron cõdemnes the clients whẽ one voyce
cõdemnes another: if the exercise were law-
full, such patrons as pleasure, & couetousnes
would not speake for it. Take thy pleasure
therfore in that which is good, & the angels
wil reioyce with thee: if this were good, God
would prosper thẽ better that vse it: but nei-
ther winners nor loosers are gainers. I know
not how but there is not so much wonne as
lost, as though the deuil did part stakes with
them, & draw away with a blacke hand whẽ
no mã seeth, for the winner saith he hath not
wonne halfe so much as the looser hath lost.
One would thinke that some of thẽ should
flow, when so many eb: there is neuer an eb
without a flowing. Neuer one looseth but
another winneth but at dice. What a cur-
sed thing is this that turnes no mã to good,
which robbes others & beggers thẽ selues?
the schoole of deceit, the shop of oths, & the
field of vanities. Thou dost not only hazard
thy money (in this game) but vẽtrest thy sal-
uatiõ, & castest dice with the deuil, who shal
haue thy soule. For euery thing that cõmeth
to a mã he giueth thãkes, but that which cõ-
meth by dice, he is ashamed to giue thankes:
which sheweth that in conscience that gaine

is euill gotten, and that he ſought it without
14 God. Can this be good when wicked men vſe
it moſt, if it were good the euill would like
worſe of it then the good, but the more a mā
fauoreth of any goodnes, the more he begins
to abhorre it, and his conſcience doth accuſe
15 him for it as for ſinne. They which doubt
whether God do allow it, neede but looke
how he doth proſper them that vſe it, but
they truſt not in God (as the termes of their
occupatiō deſcries) for they cal all their caſts
chances, as though they relied not vpō God
but vpon chaunce. Therefore if dice make
ſtrife without cauſe, if they take away others
goods for nothing, if we may not liue by
playing but by labour, if they which haue
bene dicers repent it amongſt their ſinnes, if
the holy men neuer vſed this recreation, but
the worſt moſt delight in it, if thou would
not haue God ſee thee when thou playeſt at
dice, nor take thee at it when he comes to
iudgement, if nothing but pleaſure & couet-
touſnes ſpeake for them, if they do not proſ-
per which take pleaſure in it, if they truſt
not vpon God but relie vpon chance, if thou
doeſt not onely venture thy money but ha-
zard thy ſoule, then the beſt caſt at dice is
to caſt them quite away.

FINIS.

A PRAYER FOR THE MORNING.

O Lord prepare our hearts to prayer.

O Lord God our heauenly father, we thy poore & wretched creatures, giue thee most humble & heartie thanks for our quiet and safe sleepe, and for raising vs vp from the same. We beseech thee for Iesus Christ his sake, to prosper vs this day in our labor and trauel, that principally it may be to thy glorie, next to the profit of our Maister and the Common-weale, and last of all to the discharging of our dutie in this our vocation. Grant deare father, that we may cheerfully and conscionably do our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe Maister of vs and our Maisters, & that thou seeing and beholding vs with thy fatherly eyes, promising reward to them that faithfully and truly walke in their vocation, and threatening euerlasting death and damnatiō to them that deceiptfully and wickedly do their works and labours. We beseech thee ô heauenly father, to giue vs the strength of thy spirit, that godly and gladly we may ouercome our labours, and that the tediousnesse of this irksome labour which thou for

our sins hast powred vpon al mankind, may seeme to vs delectable and sweet. Graunt ô deare Father, that we may chearfully walke in our vocation, and faithfully serue thee in this our seruice, and gladly and ioyfully go foorth in our labors. Fulfill now ô Lord these our requests, for thy son our Sauiours sake, in whose name we pray as he him selfe hath taught vs. *Our Father &c.*

Another Prayer.

ETernall God, allmightie and most mercifull, we thy vnworthie seruants prostrate before the throne of grace, do yeeld our selues bodie and soule vnto thee, for all thy benefits, which thou from our birth hast heaped vpon vs, as though we had alwayes done thy will, although we occupied about vaine things, neuer marked, neuer loued, neuer serued, neuer thanked thee so heartily for them, as we esteeme a mortall friend for the least curtesie. Therefore we come with shame and sorow to confesse our sinnes, not small but grieuous, not few but infinite, not past but present, not secret but presumptuous against thy expresse word and will, against our owne conscience, knowledge and liking if any had done them but our selues. O Lord if thou shouldst require but the least of thē at our hands, Sathan would chalenge

vs for his, and we ſhould neuer ſee thy face againe, nor the heauens, nor the earth, nor all the goodneſſe which thou haſt prepared for man: what ſhall we do then but appeale vnto thy mercie, and humbly deſire thy fatherly goodneſſe to extend that compaſſion towards vs, which thy beloued ſonne our louing Sauiour hath purchaſed ſo mightily, ſo mercifully, ſo graciouſly, & ſo dearely for vs. We beleeue and know, that one drop of his bloud is ſufficient to heale our infirmities, pardon our iniquities, and ſupplie our neceſſities, & without thy grace our ſtrēgth, our guide, our life, we are able to do nothing but ſinne, as woful experience too long hath taught vs, and the example of thoſe which are voyd thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh & the deuill: therefore good Father, as thou in eſpeciall fauor haſt appointed vs to ſerue thee like as thou haſt ordained all other creatures to ſerue vs: ſo may it pleaſe thee to ſend down thine heauenly ſpirit into this earthly manſion, to illuminate our minds, mollifie our hearts, cleanſe our affections, ſubdue our reaſon, regenerate our willes, purifie our natures with thy ſpirit: ſo ſhall not thy benefits, nor thy chaſtiſements, nor thy word returne void, but accōpliſh that, for the which

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they were sent, vntill we be renued into the image of thy sonne. Good Lord we beseech thee to looke downe in the multitude of thy compassions vpon thy militant church, this sinfull Realme, thy gracious handmaid our dread Soueraigne, her honorable Counsellers, the ciuill magistrats, the painfull ministers, the two Vniuersities, the people that sit in darknesse, and all that beare thy crosse, gather vs into one communion of thy truth, & giue vnto euery one a spirit vnto his calling, that being mindfull of the account, and that we are called Christians, may firmely resolue, speedily begin, and continually perseuere in doing and searching thy most holy will. Good Lord blesse & sanctifie our meeting, that no temptation hinder me in speaking, or them in hearing, but that thy word may be heard & spoken as the word of God, which is able to saue our soules in that day: howsoeuer it pleaseth thee by weake & foolish things to magnifie thy selfe, there is no cause ô Lord most iust, why thou shouldest heare sinners, which art displeased with sin, but for his sake which hath suffered for sin and sinned not, in whose name we are bold to lift vp our hearts, hands, and voyces vnto thee, saying as he hath taught vs, *O our Father &c.*

FINIS.